CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 46.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 14, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

The last Number of the Christian Examiner contains a valuable article on Strauss, which we hope those of our readers who are interested in the subject, will read. There is much point in the following remarks from the German of Dr. Ebrard, as translanted for the Bibliotheca Sacra.

RECEIPT FOR WRITING THE LIFE OF JESUS,

LIKE THAT OF DR. DAVID FR. STRAUSS.

(*a*) Before you begin, go to an antiquarian bookstore and buy a copy of Lightfoot and Wetstein, for the sake of their Rabbinic learning; and then fetch from some public library the second part of Havercamp's Josephus, and opening it at the Register, set it on the table before you.

(*b*) You are now to task yourself for an introduction. Let it be something written in your finest style, in which you will have much to say about science, Origen and his allegorical interpretation and various other matters, with some flourishes at last respecting your subject, how deeply affecting, how beautiful and grand it is, though as to historical reality you will not presume to claim a great deal for it.

(*c*) You enter next on the work itself, and must commence with special care. There are four histories before you, from which you are to draw your materials. You have nothing to do here with the question, whether these books are biographies or compositions of some other kind, whether every thing is narrated in the exact order of its occurrence or not, whether all the writers had the same plan or a different one, etc. But you assume without mooting the question at all, that these four histories are so many chronological biographies, written entirely on the same plan, for the same object and in the same manner. This of course you will not be so simple as to *say* expressly; but if two of the books happen not to agree at any time, you will proceed just as if that which you do not say, were a point taken for granted beyond all dispute. Your readers will be none the wiser for it. Comp. Str. B. I. p. 284, 294, 407, 500, 574, 650, 718, 733, 738.

(*d*) You take up now the contradictions of your four sources. If these are trivial, and lie merely in a different mode of representation, you then pretend that as for yourself, you attach no great importance to them but at the same time you take care to bring them all forward, and to put them in as imposing an attitude as possible. To illustrate this, suppose for example, you were wrtting a life of Farel. In one of your sources it is said, Farel was a reformer from Frankfort, and met with Calvin at Geneva; but in another of them, Calvin came to Geneva, where he saw Farel and Viret, and still in a third, Farel visited Viret, in whose room was a French traveller, Calvin. Here you reason thus: According to A, Calvin is already in Geneva, and Farel finds him there, while according to B and C, Calvin finds Farel; according to C, it is Farel who calls upon Viret, while according to B it is Calvin who makes the visit to Farel and Viret; according to C, the meeting of Farel and Calvin is an accidental one, while according to B Calvin appears to have sought the interview by design; according to C, the meeting takes place in Viret's room; according to B, it has entirely the appearance as if it took place in a room which Vi. and Farel occupy together. Comp. Str. § 109, 135, and indeed 17—143.

(*e*) If the contradictions are really great, and such as to indicate to an unprejudiced person, that the events which two of the sources relate are entirely different from those related in the two others, you are then, either silently to assume the identity of the two accounts, or to seek to render this plausible by urging the points of similarity. In this way you can show off a rich stock of contradictions. Thus, for example, A says: "Cajus, on a certain occasion, met a carriage full of country people who were riding home from a church service. Just at that moment an old beggar woman passed by and asked them—they were singing merrily at the time—for a present, but received none. Cajus took out his purse and gave her a few groschen. Grateful for his kindness, she kissed his hand and prayed that God would bless him and his family." B says: "The wife and children of Cajus had gone on a certain occasion to visit an aged aunt. Cajus could scarcely wait for their return. Towards evening he went out on the way to meet them, and the carriage soon appeared. The children, when they saw their father, shouted with joy; and on coming nearer, he perceives that their aged relative herself sat with them within. He sprang upon the door-step of the carriage, and, full of joy, kissed her hand." You put on now a conscientious mien, and discourse after this wise; "On account of the differences here, the harmonists have attempted to explain the two accounts as referring to different transactions. But who does not see the violence of this assumption? Both times, we have a Cajus who goes out to walk; both times, a carriage full of people who both times sing and shout; both times, Cajus meets with the carriage; both times, a family is mentioned; both times, an aged woman figures in the scene; both times, the hand is kissed. That the two narrators wished, therefore, to relate one and the same occurrence, admits of no question. It is quite another matter, whether in the manner in which they relate it, they do not contradict themselves. According to A, it was a carriage full of people, who have no particular connection with Cajus—peasants, it would seem; according to B, they are his children; according to B, the carriage has a door-step—it was a coach, therefore; according to A, it appears as if it was a common wagon; according to A, the carriage is running from church-service, according to B, from a visit. According to A, the woman is a beggar woman, and receives from Cajus an alms; B not only knows nothing of any alms, but makes the beggar woman his aunt. According to A, it is the woman who kisses his hand, and indeed, as would seem, upon the ground, by the side of the wagon; according to B, it is he who kisses her hand, and in the carriage itself. He who does not perceive now, that we have to do here with two secondary, distorted accounts of some legendary event, does not know what distorted or legendary means. Comp. Str. §§ 89, 101, B. II. p. 95, and elsewhere.

(*f*) Nay, even if the *time* in one authority is *expressly* different from that in the other, still you must assume the identity of the two events; and now your contradictions will become as plentiful as you can wish. For example, A says: "Cajus travelled to Rome in his thirtieth year, and saw St. Peter's church," and B says: "Cajus travelled in his fortieth year to Erfurt, and visited the great clock." Here you find the first contradiction in this, that according to A, Cajus travels to Rome, according to B, to Erfurt;—the second in this, that according to A, he sees St. Peter's church, according to B, the great clock—the third is this, that A and B contradict themselves in reference to the period of life when Cajus is said to have made the journey in question. Comp. Str. B. II. 505, and elsewhere.

(*g*) If you find any event related only by A and B, but not by D and C, you are not to inquire whether A and B may have had special grounds for mentioning it, which the others had not, but you say at once—"C and D *know nothing* of this event or circumstance." Comp. ex. gr. Str. B. I. p. 428, 536, 677, 686, 727, 744; II. p. 20, 49, 123, and other places.

(*g*) When three writers who are independent of each other, relate an event, it must be strange indeed, if one of them does not describe it more minutely, the others, less so. The circumstances now you must turn to account, and always find a "climax," in the different versions of the story. Thus, for example, A says: "Cajus came into the forest, and found a wounded stag and healed it." B says: "Cajus went out to walk, and as he came to the borders of a forest, he saw a stag lying there, wounded by a thorn, which he extracted;" C says: "Cajus went into a forest to walk, and heard a groaning; he went in the direction of the noise, and saw, etc." Evidently a "climax," you must now exclaim! The locality is designated by A only as a forest; by B as the border of the forest, and the wound is said to have been occasioned by a thorn. C, finally, has resolved the accidental finding of the animal into a hearing of its groans, and a gradual approach to the spot." Comp. Str. B. II. p. 143, and elsewhere.

(*i*) In certain cases, you can avail yourself also of another artifice. Suppose A related a circumstance *m*, and B related the same circumstance, but added at the same time attendant circumstance *n*, *o*, *p*, not mentioned in the account of A, which are of such a nature, however, that the circumstance *m* occuring, they must necessarily *eo ipso* have taken place along with it. Here now you are not to say: "If the statement of A, that *m* occurred be true, then the statement of B, that *n*, *o*, *p* also (as necessary consequences of *m*,) occurred must likewise be true;" but you say just the reverse;" "B has merely *conjectured* the attendant occurrence of *n*, *o*, *p*." For example: A says: "The tree fell to the ground; B says the tree fell to the ground, its branches were broken to pieces, and much of the fruit hanging upon them, being loosened by the shock, fell off." You say now thus; "B adds to the general fact the breaking of the branches and the falling off of the fruit as accompanying circumstances. We need not hesitate long upon the question, whence did he know this. If the tree fell, he said to himself, nothing is more likely than that some of its branches were broken, and much of the fruit shaken off. Comp. Str. B. II. p. 490.

(*k*) Having found now a sufficient number of contradictions between the different accounts of the narrators, you pass next to the *internal difficulties* which lie in each individual history, or in *the subjective event* itself to which the history relates.—Here you enter on a field, from whence you can gather ample spoils. Every event is either simple and related only in its most general traits, or it is described fully with an enumeration of all its circumstances. If the former be the case, you then say: "This plain, unadorned representation is perfectly agreeable to the spirit of the primitive, legendary age, in which the story had its origin;" but if the latter be the case, you say: "The minuteness with which the narrator has dressed out the event in all its circumstantial drapery, shows most clearly that the exaggerating power of tradition has been at work here."—Comp. Str. B. I. p. 383, 395 b., 450, 567, 635, 728. II. 24 *f*, 36 *f*, and other places. Proceed in this way, and you will never find yourself at a loss. You can turn any thing into a myth, whether stated by your narrator in one form or another. Say what he will, it is myth, and myth must remain.

[From the Christian Instructer.]

"OH, I AM TIRED OF IT!"

I have often heard this exclamation, so significant of weariness and impatience. I presume every one has often heard it. I have noticed, too, on what strangely dissimilar occasions it is uttered. And it is the *occasion* of its use that gives us a clue to the kind of feeling which it expresses. Whether it is wise or foolish, right or wrong to become tired of a thing, depends greatly on what that thing is. A wise man soon becomes tired of folly, and a good man of wickedness; while the foolish sinner quickly exclaims of every holy thing, "Behold, what a weariness is it!" So that, when we hear a person say, "Oh, I am tired of it!" we may approve or we may blame him; but we can do neither judiciously till we know what it is that causes his weariness and disgust. If one become so tired of the work of Satan as to cast off his yoke of servitude, he is to be approved for so doing; the work is hard and the wages are bad, and he does well to grow weary and dissatisfied with it: but if, contrary to a friendly admonition, one becomes "weary in well-doing"—if he faint and be overcome by his toils, and have no patience to wait till the "due season" for reaping his rewards, he manifestly acts against both duty and interest. A man may very properly be tired of the wicked practices of the world—of its schemes, its frivolities, its false maxims, its injustice, its oppressions. I suppose it was such a feeling that king David experienced when his heart was sore pained within him, and he said, "Oh that I had wings like a dove! for then would I flee away and be at rest."

The outward circumstances of individuals generally exert a great influence on their feelings and opinions. I have known several persons who showed an entire repugnance to prayer and other religious services when they were in health, who, being laid on a bed of sickness, were anxious to have prayers offered all the time. I have known one who used to say, "It is too tedious to sit in church on Sunday and hear nothing but praying and preaching." I saw him on his death-bed; and when a Christian friend rose from his knees by his bed-side, I heard him cry out in the most earnest, and importunate, and sorrowful tones, "Pray more—pray more!" Some years ago, during the Seminole war, a member of Congress, in a vaporing speech on the subject, said "I am sick and tired of hearing so much in favor of peace and economy." Now, if this speaker, instead of being in Washington city, had been on the frontiers of Florida, within hearing of the crack of Seminole rifles, it is probable that the first thing he would be tired of would be war. Thus do circumstances change the feelings.

I have observed that, especially in reference to what is good, they who do the least grow tired of it soonest. They who seldom go to church are loudest in their complaints of long sermons and tiresome prayers. "My dear sir," said I to a friend, "it grieves me to see your seat so often vacant in the church; why do you not attend in the afternoons of the Sabbath?" "To tell you the truth, sir, since you have asked me, it is because I get so tired of it." There is one of my friends, a very clever man in his way—good-natured, industrious, thriving in his business, and quite a regular attendant in church—who never pays any thing to any benevolent or religious object, except his pew-rent, and for that he pays, I suspect, considerably less than a tithe of his income. He has been solicted for the Bible Society; he has been asked to aid feeble churches in the new settlements—to contribute something to the Synod's fund—but my friend always declines contributing. He makes no objection to the object—he wishes it very much success—but the calls are so frequent, and he is tired of giving. When he first became tired of giving, and what tired him, I am not able to say; and whether he will ever get sufficiently rested to resume the indulgence of his generosity is a question on which only vague conjecture can be hazarded.

The best way, for all, is to be active, diligent, persevering, in doing what we ought to do—never tiring; encouraged, by our Lord's promise, to expect the rest that remains for his people. He has given his own example in favor of working while the day of life lasts; and he has given encouragement to the diligent laborer by the assurance of his receiving, at last, approval and reward;—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

J. F. M.

PROSELYTING.

Wherever there is an exclusive creed, proselyting follows as a matter of course. Its ministers, when they have confirmed their own flocks in the belief of its main dogma, expend their chief strength in efforts to convert others, urging the *Shibboleth* of the indispensable to the possession or enjoyment of true religion. And while they are gratified with gaining over those who have made no profession, their joy is excessive, when they can add one to their number, who has been a communicant of another fold. As we have spoken of an exclusive creed, it may be well to remark, that while on one point it is exceedingly rigid, allowing of no variation, either in language or form, it is usually very latitudinarian in relation to every thing else. Its distinguished dogma admitted, it is taken for granted, that every thing essential to the connexion is admitted; and hence we find under such a creed, the widest diversity of views, both theoretical and practical. Nay, its advocates make a boast of their latitudinarianism, as did the Episcopal Recorder in the quotation from its columns, which we made last week. It is in their estimation an excellency, that it can group together in one communion, classes of men whose sentiments, and feelings, and practices, on religious subjects, are wide apart as the poles; and that is holds all others aloof, and turns them over, without a Ministry and without a Church, to the "uncovenanted mercies of God." Under an exclusive creed it is, therefore, vain to look for any thing like "unity in the faith." It is not *there*. If any one imagines that he has found it in his authorized standards, or in the writings of its advocates, he has only to read the various and contradictory expositions of these standards, and become familiar with the sentiments of those who profess to adopt them, to find out his mistake. The only real point of occurrence, is the key to the door by which the entrance is affected.

As among the Pharisees in the days of our Savior, so in the Roman Catholic, and in all other Churches which maintain an exclusive creed, the sea and land are encompassed to make proselytes. The zeal which they manifest upon this subject, is the natural result of their principles. With the spirit of the Pharisee they can thank God that they are not as other men—that they belong to the only true Church which He has planted—that they are his peculiar favorites—and that it is only through their ministry and their ordinances, that there is any access to the covenant of promise. They see no excellency, no beauty, no loveliness, nothing that is commendable in others, who exhibit the "fruits of the Spirit," in an humble walk, in a holy life, in faith, hope and charity, in all that the Gospel is designed to effect, either because they have no eye to discern spiritual things, and no heart to approve them; or because their whole souls are absorbed with the idea, that there can be no Church, and no people of God, and no hope of salvation beyond the contracted pale of their own communion. Hence their efforts to proselyte—not for the purpose of making better those whom they may convert—but for the purpose of enhancing their own numbers, and thus increasing their influence, and diminishing the respect which is paid to other denominations.

In all communions where a proselyting spirit abounds, it is notorious that there is great laxness, not only as to doctrine, but also discipline. No peculiar scrutiny of character and qualifications is exercised in admitting members. No inquiry is apt to be made as to a change of heart, or if the subject be alluded to, all that is essential is embraced in their assent to receive the badge of their new profession. And thus, at the very threshold, the form of religion is substituted for its power; and the individual is authoritatively pronounced to be "a child of God," and "an inheritor of the kingdom of heaven," when in fact he may be in "the gall of bitterness and the bond of iniquity." Nor is this all. For he may continue year after year in that communion, and live as he lists, provided he conform to its outward rites, without being disturbed by any direct or indirect exhibition of the word of God, which shall lead him to question the genuineness of his Christian character. A condition more perilous than this can scarcely be conceived. For let a man entrench himself with the belief that he is already a Christian, when he is not—let him belong to a Church where that impression is fostered—let the uniform teaching of the Sanctuary inculcate nothing more than a formal and ceremonial righteousness, and it will be a miracle if he shall ever be brought to see himself a sinner, and fly for refuge to the blood of Christ as the only ground of his justification before God.

The spirit of Christianity, while it is aggressive, is only aggressive upon the works of darkness. As but very little is said in the Bible respecting the form of religion, or the external organization of the Church, the natural inference is, that it is not a matter of the highest importance. Under the old dispensation there were specific rules, by which the external worship was conducted. Under the new, no such burdens were imposed; and so far as any thing like a model can be found, it is one of extreme simplicity. There is no High Priest—but the great Apostle and High Priest of our profession, Jesus Christ. There is no hierarchy. There are no Church orders rising one above another. There is no Bishop above a Presbyter—no prescribed Liturgy or directions for forming one—no Canonical Robes—no days specified, except the Lord's Day—for the purpose of worship—no fasts or feasts specifically enjoined for specific times—no mention of consecrated places, or consecrated ground, and no ceremonies indicating that such consecration is necessary—no law as to the manner in which the ordinances of the Gospel—Baptism and the Lord's Supper—should be administered—none of those things on which the advocates of an exclusive creed rest as their authority for shutting out all but themselves from the kingdom of heaven. Sophistical arguments, we know, are often used as substitutes for such authority, and what they cannot effect, the ample storehouse of tradition abundantly supplies. But with those who wish to know the truth as it is in Jesus, and who are willing to be guided by his word, these arts will prove of but little avail. The weak, the unstable, the visionary, and especially they to whom the form of religion is every thing, while the spirit is nothing, may be attracted by them—attracted as were the proselytes, which the Pharisees of old assiduously labored to make—but when made, they are the same as to character, or even worse than before.

Our object in bringing this subject to the notice of our readers, may be inferred from the character of these remarks. In various quarters, attempts have been made, and in some instances they have been successful, to draw off not only members of our Congregations, but of our Churches; and it is but right that our relative positions should be known. We claim to be a branch of the Church of Christ. Our doctrines and our discipline accord with his word. We appeal to the law and to the testimony in all cases; and if any communion under heaven, has a Divine warranty for its institutions, we can not only claim it, but support it by the highest of all testimonies. And while we would be charitable to others, we owe it to the truth—to the word of God—to the liberty which Christ has left us—to our brethren,—and to the world, to build up our own Church in the faith of the Gospel, not by pulling down those which differ from us only in form, by a firm maintenance of its principles, and by a proper exhibition of its spirit. [Richmond Watchman and Observer.

A SABBATH FORENOON IN EDINBURGH.

[From the New York Observer.]

The morning of the 10th of last April was pleasant, and with a light heart I set off with my friend Mrs M. . . . . to hear once more a still unrivalled preacher. We left Gayfield Square before ten o'clock, and ere long found ourselves at the West part of Edinburgh.

Some two hundred and sixty or seventy years ago, there might have been seen at this place a "stately canopy of purple colored velvet" held over the head of Majesty in the person of the youthful James VI, while he here received the magistrates of the city as they "came bareheaded without the gate" to welcome him King of Scotland. There is not much now in the locality to remind us of royalty; but there is that which is far more interesting; for here a great moral preparation is going on for the coming of the King of kings.

Along this narrow street we proceeded and soon found ourselves at No. 80—the now well known No. 80! It still wanted half an hour of the time when the bells commence to ring; but the people were gathering, and had gathered, to hear the greatest of Scotland's favorite sons, for it had been announced the previous day that Dr. Chalmers would preach in the place, and that a collection would be taken up for the church and school building fund of this Territorial District. The multitude was great. Many stood the whole time of divine service, and a crowd were now seated here in solemn silence. At length the Doctor made his appearance, and we could just see his venerable head, as with difficulty he made his way through the wedged numbers, while many an eye was moistened and many a heart prayed for blessings to rest on those much revered grey hairs.

The subject on which the Doctor preached today was a continuance of that on which he had spoken so eloquently in the same place six months before. He had then explained the nature of repentance and then he had answered the question when should man repent? by the answer "NOW." On this answer he was farther to discant, but ere he did so, he again explained in a few words the nature of repentance by some easily understood examples, such as "not as the drunkard sinning and sorrowing—sorrowing and sinning," but a sorrow for sin proceeding from a hatred of it, &c.

The 20th chapter of Matthew, 1—16 verses, also reading in connection from 27th verse to the end of the preceding chapter was chosen for the foundation of his remarks, and O! that I could give aught of the richness, the gold and diamond richness with which this treasured portion of Scripture was set forth by this servant of the Most High. First he told us of the misapplication of this parable, and the evil that had been the consequence, and as he read the verses, he threw in the following explanations; so that each one of the *youngest* and *most illiterate* might understand, and feel interested. "A Jewish day of 12 hours, from 6 to 6, consequently the 3d hour was 9 in the morning; the 6th, 12 at noon; the 9th, 3 P. M, and the 11th hour 5. The penny or Roman denarius 7 1-2 pence sig.

From verses in the preceding chapter, and also from the parable itself, he proved that this parable was not to be applied personally, but to the different ages of the world, or rather to the different nations. It is *not* true that the first called to work in the vineyard represent children religiously inclined. Those of the 3d hour pious youth. Those of the sixth hour, manhood, bowing to Jesus; and those of the eleventh hour sinners saved on a death bed. This interpretation, he said, was alike false and dangerous, and derogatory to the justice of God." Saying that the penitent is saved when on a death-bed, after a long life of sin; it is *impossible* that he could receive the penny. It is impossible that heaven's enjoymen could be the same to him as to another who had spent a long life in the blessed service of the Lord Jesus Christ. But the parable gives no such idea. The last verse of the previous chapter shows that the Jews who were first called will be last, and that the Gentiles who were last called, will be first; and the reply in chapter 20th, verses 6th and 7th, shows that they did not serve in the vineyard only because they had not been hired or called. To nations, *not* to individuals, therefore, this parable applies; and the refuge of lies which Satan has bolstered up for the deceiving of the lover of sin, until he may perchance attain his eleventh hour, is completely swept away. There is *no* eleventh hour meant in *his parable* for individuals, whatever the mercy of God may condescend to give to those who are at length subdued by his grace.

I cannot give a shadow of this wonderful discourse. The withering words which he dealt to describe the character of him who has been usually described as of the sixth and ninth hours; when after the wild follies of youth are over, he thinks proper to put on the garb of religion with the decencies of respectable life. Or, of those represented by the eleventh; who put on Christ with their *wrinkles*—who when death taps at the door think it is perhaps time to call on Christ!—Of them who while their hearts were rivetted to the world, were choosing their own hours, in some *distant perspective* to turn to God! "Audacity of rebellion! to presume that they will be the subjects of the eleventh hour, and they too receive their penny." Of the turbulence, and struggling, of an unprepared death-bed, unlike the Vineyard laborers, who came calmly so soon as they were called—For we hear *not* that the third hour laborers had refused to be the first.

"We have been called from our earliest years. Every Bible-reading—every sermon—every parent's or friend's advice—every Sabbath bell—has been to us a call and

I call now!"

The manner of his uttering this last sentence is indiscribable—the almost hurried yet eager accent—the "grey glare" of that eye which seemed to look into Eternity, as he continued in impassioned tones the inspired invitation "*Come unto Christ*, COME UNTO CHRIST! and you will not be cast out." The heart must have been seared, that was not then melted.

The twofold argument for present repentance was now brought forward. On this subject Dr. C. said that *that* which is generally considered the stronger argument, and which is indeed very strong, namely the shortness and uncertainty of life was in reality the weaker. A far stronger is this, said he, "*that the longer you put off repentance, it becomes the more difficult for you to repent.* Your heart is hardening by exposure to sin, and you are hiding it from the spirit's influence—hardening the heart and giving it,—an *education for Hell.* Your case is becoming worse every hour. Here Dr. C. spoke of ministers feeling this, and embracing the present moment as the most favorable that they will ever have to touch the hearts of sinners, and with wonderful power he made it apply to himself. The next Sabbath your hearts will be harder than to-day. Difficult as it is now for me to impress your minds, or even catch your attention, it is easier *now* than it will ever be again." Never can I forget his countenance while at this point; he looked as if he stood on the brink of eternity, and held back with a bold hand the miserable being who would heedlessly sport with perdition.

A portion of the discourse was directed to the ways by which the spirit acts. Two he mentioned, First man has a certain amount of life, and strength, left to act by conscience—the ear of the inner man—the organ through which the spirit whispers. Disobey that voice and you resist the Holy Ghost. Continue to disobey and harden the heart, for the spirit will not always strive. Again the Holy Spirit gives to them who obey *him* and as they yield to His influences the education for Heaven is begun and carried on. The Spirit pleased with the compliance of the heart, carries it forward, makes the work manifest, and gives of itself more and more abundantly in proportion to the use made of it.

The law of habit was now spoken of and it was proved that the habits further or retard the good work of grace in the soul.

I feel that I cannot give a faint idea of this discourse. Could I have used the liberty, I would have begged that it might have been printed and thousands of tracts containing its precious lessons been scattered through both hemispheres. To Mr Z. an enterprising publisher I mentioned what good in this form it might be the means of doing and he agreed with me, but felt a delicacy in requesting a copy for publication.

And now here I am many thousand miles from the scenes of that sabbath morning. I turn to the leaves of my note book, and I feel an indiscribable pleasure in recording from them the enjoyment of the precious day. Fain would I, that others might partake with me and feel their souls refreshed also. Fain would I be the humble means of distributing even the crumbs of such a feast; and for this purpose I would now add without any regard to regularity a few of those weighty sentences which can never leave my memory, and which with God's blessing may touch the heart of some one who has hitherto been careless. I pencilled them down on the fly leaf of my Bible ere I left that dark, low-roofed dismal looking room which, notwithstanding much discomfort, has been, I have no doubt to many the very *gate of Heaven.*

CONSECRATION OF LAKE-SIDE CEMETERY, SOUTH READING.

This beautiful spot, set apart for a last resting place for the dead, was consecrated by public services on Thursday, the 15th inst. An address was delivered by the Rev. CALEB STETSON, of Medford; the other exercises were performed by the resident clergymen of the town. The address was eloquent, and appropriate; its leading idea, was the beauty which Christianity has shed upon the institution of death. It showed that whatever of gloom there was associated with death belonged to heathenism; therefore, he thought, that all the emblems which are lent to beautify the resting place of the departed, should be suggestive of life and immortality, rather than death and annihilation; he thought the broken shaft and inverted, expiring torch, were emblems belonging to heathenish ideas of death; the ornaments of the grave-yard should be as near nature as possible, but if the hand of art must be employed, let it show us, by its emblems, the flame of life streaming upward into the infinite, rather than as expiring before the chilling breath of death.

The natural love of mankind for the graves of their fathers was beautifully portrayed; and also the hallowing associations which linger round the graves of kindred and friends; and closed with an exhortation, that if we would overcome the fear of death, we must live nobly and truly.

The above is but a meagre sketch of this beautiful production; our limits forbid a more extended notice. We rejoice at the sentiment which it breathed, and the occasion which called it forth. The spot selected is one of the most beautiful in the vicinity; situated, as its name indicates, upon the west margin of the Lake; its distance from the main road renders it quiet and retired, and we doubt not it will become an ornament to the already beautiful town.

One of the triumphs of Christian sentiment is seen in the increased attention which is being shown to burial places; it shows a more hopeful spirit than our stern fathers displayed, when they selected the bleakest spot for their resting-place. It tends, too, to turn away, though it be but momentarily, our people from their "profits," and elevates and purifies our sentiments and thoughts.

May the example, of setting apart, and beautifying a spot for the dead, be everywhere followed; that those who come after us may know that we of this generation had some other object than that of accumulating wealth. A.

[Salem Observer.

RIGHT OPINION THE FOUNDATION OF RIGHT ACTION: sought in a free and Catholic spirit, a primary object of every Christian Union.

We have read a glowing sermon with this title, delivered last April at the first meeting of the Western Unitarian Union, in England. The sermon has not been republished here, but we understand that there are a few copies for sale at the bookstore of James Munroe & Co. The style is singular, and the structure of the discourse is not such as we should commend to young preachers. But there is a great force in what is said. The substance of the discourse is thus given in a few words of preface:

"It has been the desire of the Author of this Discourse, to impress the reader with the following views:—

That 'all Errors must be deviations from the path of real good.'

That Truth, therefore,—or the seeing of things as they really are,—' must ever be the interest of the majority of mankind.'

That the seeing things in their true light,—is the proper preparation for avoiding that which is evil, and pursuing that which is good. In other words,—that *right opinion* must be the antecedent to *right action*; especially as we know, that though right *intentions*, merely,—under the guidance of false impressions,—the most deplorable mischiefs have ensued.

That EXPERIENCE is the providential teacher and test of what opinions are right. But because the connection of opinions with their just results is not always immediate,—and is liable to be set aside, or made obscure, by intrusive causes,—therefore CHRISTIANITY was graciously designed to be, not so much a guide,—as a companion and a help,—and thus be the *auxiliary* to the moral influences already existing. Consequently that the opinion not only of its *meaning*, but of its *authority*, assumes an importance second to none that can engage the attention of thinking and earnest men.

Wanting IMPRESSION—wanting FORCE—wanting colateral aid,—there are elements in Christianity,—considered as supernatural,—capable of yielding these. But it has two dangers to contend with. Some, by superadding unintelligible and incongruous ideas, would weaken, by obscuring it; and leave it little else than a purposeless and tormenting puzzle. Others, by depriving it of every thing properly supernatural, would equally, or more fatally, assail it,—by resolving it into a system merely human,—yet full of enigmatic and inexplicable circumstance.

With neither of these can we be satisfied. To the former we would say,—Give us a religion in which, as reasonable men, we can *believe*. To the latter we would say,—Give us a religion in which, as weak and fallible men, we can *confide*. The Gospel invites us to stand upon a ROCK;—we would not, with either of you, be tempted to substitute a CLOUD.

And now, in fine, more directly to the subject in hand. If this be said to—'*narrow the grounds*'—and which our WESTERN UNITARIAN UNION ought to stand,—the Author, for himself, is contented that it should be so. With all respect, but with a perfect frankness, we must declare,—that he is no party to any religious movement which contemplates a Christianity less than SUPERHUMAN,—or more than UNITARIAN. He wants, and would spread, a Christianity clear and intelligible as the latter,—substantial and authoritative as the former.

These are times when there should be no mistake. On the great moral battle-ground of our day, let the flag wave freely and fully under which each man commits himself to the issue! Let those who find in Christianity no evidence different *in kind* from that which is found in the teachings and circumstances of Plato, of Socrates, or Shakspeare, receive all honor on their sincerity and integrity;—nay, let them be held,—astruly, perhaps, they may,—to be of Christ's own spirit:—

'Not blind by choice, but destined not to see.'

Still, it will remain for others to think and say,—that they deny themselves THE MEANS of doing Christ's work, and building Christ's Church;—and, however excellent themselves, have no agency at command to raise up excellence in others. They prefer, and can be happy in, a HUMAN,—but must not wonder there are others who yearn for, and can only lean upon, and glory in a DIVINE Messiah."

What follows is from the body of the sermon, and we cannot but regard it as being at once severe and liberal; adhering to the truth with stern fidelity and yet holding it in love:

"It seems to me, that for very worship's sake, as well as truth's sake,—there must be a common impression to the leading characteristics of the DEITY. That we must, to some extent, '*know* what we worship.' And so knowing—so worshipping,—that a duty arises out of that fact, which we cannot, as reasonable or moral beings, set aside. What we appreciate and desire for ourselves,—if we be true men and good men,—we must appreciate and desire for others. '*Our truth will run over the lids of our urns, and water our brother's field.*' In a healthful state, the appetite will exist to diffuse, as well as to enjoy. But it must be the *healthful*, not the morbid state. In order to which, every union for worship,—every religious society,—should bear in recollection that it carries with it a twofold relation;—a general and a particular one. Uniting in freedom,—as a principle for itself—it must reverence freedom for all, or it would cease to *be* a principle. But freedom for all implies the avoidance of everything inconsistent with love;—that gift of the spirit,—*that oil of goodness* as well as gladness,—without which, *friction*, which is the contrary of free action, would be sure to ensue. Such a society would, therefore,—in no disparaging sense whatever,—at once be unsectarian and sectarian. The former, in relation to those without,—as a union of *affection*. The latter, in relation to those within,—as a union of *opinion*. To the brethren at large,—a union of the *spirit*, For mutual edification,—to those within its nearer embrace,—union *for the promotion of a definite object*.—Nevertheless,—so dear,—so holy,—so uniting,—so altogether blessed and blessing,—is, or *might* be, this common service and engagement,—these ascriptions of praise—these confessions of want—these seekings of pardon—these desires of protection—these uttered sympathies in the joys and sorrows of our human pilgrimage,—that much care, and solemn thought, and deep revolving, seem to be demanded, *how best we may adapt our forms*, so as to comprehend the largest numbers—meet the deepest wants—sustain the highest aims—and promote the truest interests of a worshiping and a Christian people.

Now,—with great humility, but with a strong conviction,—I do believe that, in this description, I am but propounding the NEAREST ATTEMPT that has yet been made,—and that attempt, under God, the work of *our* hands,—to satisfy this worshipping want of the believing and Christian world. Professing to be a Church of Christ,—'a congregation of faithful men.'—called out from daily pursuits of our passing life,—to meet in suitable season, in reverend thought, and adoring supplication, the Father of our Spirits,—it is my thorough persuasion that we offer for the instruction and acceptance of the universal church, the BROADEST UNION that ever was yet imagined and enacted by the followers of Jesus, since the day of his first and uncorrupted disciples.

What opinion do we hold, which,—remaining believers in a REVEALED JESUS,—we could retrench? *What opnion* do we hold, which,—when 'the heart is right,'—does not intelligibly, directly, and potentially,—conduce to virtue and happiness throughout this earth? What one of our doctrines (and it is our unapproached distinction and merit that they are simple and FEW) may not be expressed in Scripture language,—to which united Christendom can give its assent? Which of the churches will not accept the saying, that 'There is but one God, THE FATHER, and one Lord, JESUS CHRIST?' Which of them does not believe that Jesus is 'THE CHRIST, that should come into the world?' Which of them does not profess and teach, that 'The grace of God hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and of our Savior, Jesus Christ; who gave himself for us that he might redeem us ['*turn us away*,' as it is said in Acts] from all iniquity, and purify unto himself a peculiar people, zealous of good works'? If, then, they hold what we hold;—while again, they insist, with various measures of addition, no *other* matter which we,—as we deem, in equal faithfulness with them to the word of Scripture,—cannot hold,—which of these compared conditions is CENTRAL to the other?—which of these conditions is properly and purely CATHOLIC?

If the unity of the Church is broken, by *whom* is it? By *those* whose doctrines are *free*, *plain*, *practical*, and in the words of Scripture?—or, by *those* who superinduce on these, *other* article, *not* in the words of Scripture,—*not* practical, *not* plain, and *not* few? And so,—if this needed unity, which all men look and long for, is to be restored,—after what manner, and on what terms? Are we to go to them?—or they to come to us? But we cannot go to them, they retaining their existing worship. It would be untrue, unfaithful, unscriptural, impossible.—Retaining their existing worship, we cannot go to them; or were they to discard or change it, *that* would be, in effect, to come to us.

Now, what we aim at is, TO BRING THE THING TO THIS VERY ISSUE. Not yet, or soon, may we, or ours, expect to see it achieved. But as great, or greater, things have come to pass in the world. And if we have 'FAITH,' but as a grain of mustard seed, we must know and feel, and *act* as if we knew and felt, that TRUTH is an imperishable and onward thing; and like that grain of faith, will grow, and spread, till at length it gather within the shade of its generous and benignant arms, many, and many, and many, a doubting, wandering, wearied, fainting, suffering, sinning soul!

Meantime, as a CHURCH, we occupy a position of no mean importance, of no slight prospective power and promise. We are a testimony in the world that *that saying* to Peter has, to this day, been realized. That around that confession, of 'CHRIST, THE SON OF GOD, THE SAVIOR OF THE WORLD,' there *are* hearts have gathered and hands have joined, which no influence of earth has yet been able to sever, and no article or power of man, without, has hitherto been able to betray or force. Then where are our perils? What is our weakness? We have a CREED; we have a CHURCH; have we enough considered to what extent we are providing for their health and growth, by the varied means and aids which constitute their MINISTRY!

Our CREED, what is it? GOD, THE ALMIGHTY, saving or willing to save, the world from its miseries and sins, by his Son, JESUS: whom, having raised from the dead, he hath thereby made, and *proved* to be, both LORD AND CHRIST!' A and *proved* to be, both LORD AND CHRIST!' A simple thing, is it not?—placed by the side of some *others* we could name! But of such *grandeur* in its simplicity, of such *power*, if taken to the soul, that we want nothing but to believe it and to make it believed, to create the world afresh, and surround ourselves with a new heavens, and a new earth! Creed!—what nation, what people, what world, could want more!—What people, what party, what church, what heart, could ever, in solemn moment, desire to have less? And then, for a Church—being on this rock built, how are we circumstanced for that!—*how* have we *got at* this rock, and how are we building, or desiring to build, thereon for ourselves, and such of the Lord's people as He may give us to be dwellers in his Spiritual Temple, together with us!

Blessed be God, it is not far to go, or long to tell. Freely we have *formed*, freely we *retain*, none imposing, none restraining, the conception we have reached for ourselves, and as freely, as lovingly, and longingly, would communicate to others, of the dealings of our gracious Father, with his erring and sinning children! We believe that God traced *through His works*;—felt *through His spirit*; and conformably with these, but with evidence more strong, satisfaction more sure, seen *through his Son*. And believing fully, uniting freely, and breathing these thoughts in our worship, we think we have a truth worth the loving, and worth the giving;—and would rise from that worship, embracing our Brethren in desire, and for their sake, the truth's sake, the world's sake, for God's, would make all men, would they *but hear* us, as true, as wise, as happy as ourselves!

Such is our faith, such is our Church, such are our views. Would not God, and all good men, those, at least of the latter, not bound by circumstances scarcely within control, to other systems, would not such be disposed to bless those

of religion, as well as in all useful learning! and for such to laugh in so indecent a manner, on hearing an aged Christian tell that she retired into her closet on a Lord's day evening, for prayer and meditation! Blush and be ashamed all of you, if you are capable of it, as well you may; and if any of your tutors are here, let them blush also to see in how irreligious a manner their pupils and students behave." And then turning to the lady, he said, "Don't be discouraged, Madam, by this piece of rude and unmannerly, as well as irreligious usage; you have no reason to be ashamed of what you have on this occasion, and in this public manner, said, on the contrary, you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule." [Whitecross's Anecdotes on the Old Testament.

CHRISTIAN REGISTER.

BOSTON, NOV. 14, 1846.

UNITARIANISM DYING OUT.

A CANDID ACKNOWLEDGEMENT.

The Christian Register under date of Sept. 26, speaking of Unitarian influence, says:

"If we looked solely to our own denomination we might be discouraged. True, there never was a period when Unitarians had so many churches as now, or when they had a more able and zealous ministry, or so wide a field. But at the same time, here in Massachusetts, things are not as they were five and twenty years ago, when almost all the distinguished men of the State were Unitarians;—when the literature, intelligence, public spirit, wealth and social influence were almost entirely on that side. Now the tendency is elsewhere, and the fashion, at least, if not the intelligence, of the community, is setting decidedly in another direction."

It is even so; and it would be well if all who style themselves Unitarians could see the facts as they are, and were disposed to be equally candid. There is also another fact which should not be overlooked, namely, that the "tendency" spoken of, has increased in proportion as correct Biblical knowledge and true piety have increased; and this will doubtless continue to be the case. Or, if this remark be objected to as assuming too much, it must at least be acknowledged that this tendency has increased as the reading and the careful study of the Bible have increased. It is during the period mentioned that the influences of the increased critical study of the Bible under the stimulus and direction of Theological seminaries, Orthodox and Unitarian, and of the more general and careful reading of the Bible resulting from discussion and from the labors of Bible Societies, &c., have been developing themselves. And as the Unitarians claim to have had, and in many respects did undoubtedly have, so greatly the advantage at the outset, the result of the experiment is a very striking one, and a remarkable testimony to the power of truth.

We copy the above from the Vermont Chronicle. The garbled extract from the Register, which entirely misrepresents the meaning of the article of which it formed a part, has been published in most of the Orthodox Journals that we have seen, North and South, and, we are sorry to be obliged to add, in some of the Universalist papers. Why are these papers unwilling to publish the rest of our article, or at least enough to show what our meaning was? One great reason, we stated, of the change of our position is the fact that Orthodox creeds have become more liberal than heretofore. There is not so great a difference as formerly between us and them. And besides, within the last thirty years, the Christian and Universalist denominations, both liberal in their organization, have made great advances in numbers and importance throughout the country. But the tendency of which we spoke among the fashionable and, to some extent, the refined portions of the community in this vicinity, though away from us, is not towards Orthodox Congregationalism, and, if the statistics were accurately known, we have no doubt, that defections towards Prelacy, Episcopal or Romish, will be found to have taken ten from the Orthodox where they have taken one from us. That tendency, we believe, has now reached its crisis. The temporary excitement is subsiding. The extravagant claims of prelacy have been examined and found wanting. In the meantime we shall be among the last to grieve, that Congregationalism, under whatever name, should be more and more firmly established among us.

Since writing the above, we have cast our eye on the following from the Presbyterian, a very able paper published in New York.

"UNITARIANISM. We trust that we are not guilty of a breach of the law of charity when we say that we hope that Unitarianism has seen its greatest success in this country. The organs of the body in New England, and particularly in Boston are betraying some apprehensions that their prospects are on the wane. In one complaint they lament that their theological students are diminishing in numbers, and in another, that it is not with them as it was twenty years ago, "when the literature, intelligence, public spirit, wealth and social influence were entirely on their side," and that now, "the tendency is elsewhere, and the fashion at least, if not the intelligence of the community, is setting decidedly in another direction." This is as it should be; Unitarianism is a heartless system. It deprives the gospel of its chief beauty, and divests it of its only saving power. In vain have we looked into it for a ground of hope for the poor sinner. It has no Savior, and the sooner it ceases to exert an influence over men the better it will be for their souls."

There certainly is no breach of charity in the hope here expressed. If it be of the nature of charity to hope all things, even against facts, then this hope of the Presbyterian partakes of the sublime elements of the most remarkable charity. The cry that Unitarianism is dying out, is one that we have been hearing from our boyhood. And yet here it is still, the same living thing, which it was thirty years ago. So far from there being any falling off in the numbers of our Theological Students, we have at this time in our Schools more than twice the average number for the last quarter of a century. The number of our Churches has gone on increasing, and we never had a more numerous or able ministry than at the present hour. And what is more than all, many of the views for which we most earnestly contend, have found their way among the other sects, and are zealously maintained in Orthodox periodicals and Orthodox pulpits. It is not many weeks, since this same Presbyterian expressed its fears in regard to the Orthodox Theology of New England. No; the great doctrines for which we have contended; the supremacy of the Scriptures as a rule of faith and practice, the rights of private judgment in matters of religion, the free use of reason in the study of the Scriptures and the formation of our religious opinions, man's freedom and God's infinite love and mercy;—these, the great doctrines for which we have been contending, as they are divine truths, so they can never be permitted to die out. And though once obliged practically to contend for them alone, we now find some of our ablest allies among those who in their outward organization do not belong to us. In short, the old fashioned, extreme doctrines of Calvinism, such as our fathers opposed with all their might, are now hardly to be found here in New England.

We may have had occasion in the progress of years, to enlarge our philosophy, so as to take in wider views of Scriptural truth; and, with a more careful study of the Scriptures and a deeper religious experience, we have no doubt, that we shall become yet more catholic and comprehensive in our own views. It is not the Christianity that has been taken up and defined in the writings of Unitarians that we reverence, but the fountain of living water, which no generations of men can exhaust, which flows out ever from the divine spirit through the Scriptures, through the experience of faithful souls, for the life and refreshment of the world. In the Scriptures, as in the universe which God has made, is a depth and fulness of meaning, which we can never exhaust. The Westminster Confession is to us a shallow cistern formed by man, and for our thirsty spirit holds not the waters of life; so the creed of Priestly or Norton, we do not receive as the river of God. They are not the fountain, but only what they, as able and good men, have been able to draw from the fountain for the benefit of those whom they might aid. But when we come to the gospels themselves or the Epistles of Saint Paul, we feel ourselves in the presence of a stream, from which we may take all that we need, but which we may not hope to measure or exhaust. And when, in the name of Jesus, we approach the Father and hold communion with him, we feel, nay, we *know*, that we have a Savior, whose power and love, whose wisdom, justice and mercy are alike near and boundless.

Both in the study of the Scriptures and the experience of our own hearts, we have much yet to learn. We dare not hold up our present attainments as the measure of the stature of Christ. We have something more and wiser to do, than than to measure him or define his nature. We have souls to save through his aid and the mercy of God. We have great and solemn duties to perform. We have an ignorant world within and without to enlighten and reform. And yet in this work, we have experienced enough, in spite of our weakness, our sins and our dependence, to know that God is very nigh to those who would humbly serve him and that there is even now a divine joy in the service of Christ compared with which all other joys are insignificant and tasteless.

Having this assurance now, and looking forward to a yet brighter inheritance hereafter, we should strive to be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

INDUSTRY OF JOHN PICKERING.

The thing which struck us most in the interesting Eulogy on Mr. Pickering, which was given week before last by Judge White, was the evidence of untiring industry afforded by the extent and variety of his attainments. 1. He was distinguished as a lawyer, and continued in a laborious practice to the time of his last sickness. His legal opinions were remarkable for their soundness. His articles in the American Jurist on the famous McLeod case, settled the principles belonging to that important question. 2. He engaged in politics; held several responsible offices and gave to the public the result of some very laborious investigations in political matters. 3. His writings on miscellaneous subjects were both numerous and valuable. He assisted young authors, contributed prefaces to their works, and gave them other valuable aid. 4. He was a very accomplished scholar in English Lexicography. A learned review of Johnson's Dictionary, and his valuable and original work on Americanisms, show to some degree the extent of his labors and the minuteness of his knowledge in these directions. 5. There was probably no man in the country his superior in a critical acquaintance with the Greek language. He must have read nearly the whole body of Greek literature. He made other valuable contributions to the cause of Greek learning, but his great work was the Lexicon in the preparation of which he was assisted for a time by the late Dr. Daniel Oliver of Hanover. It was published in 1825 and passed to a second edition. At the time of his death the third edition was just ready for publication. This edition is, in fact, a new work, not made up from other dictionaries so much as from his own original researches among the writers themselves, and occupied his leisure time for five or six years. 6. Mr. Pickering devoted a great deal of attention to the languages of the North American Indians, with most of which he had made himself familiar. In this connexion he performed a very essential service to humanity by the invention of an alphabet, by which all spoken languages may be reduced to writing. This alphabet has been extensively used by our Missionaries in the Pacific. 7. Mr. Pickering was a proficient in the languages of Africa, Asia and Polynesia, and carried very far the work of comparative philology, or ethnography. On these subjects he corresponded for many years with Humbolt, who may be regarded almost as the father of this branch of knowledge.

How did he find time for all these studies? "The day," says Goethe, "is very long to him who knows how to use it."

MR. HAUGHTON AND MRS. DANA.

Our comment on Mr. Haughton's letter respecting Mrs. Dana has been copied into the London Inquirer with the following remarks:—

"[Mr. Haughton's letter to the Editor of the *Irish Unitarian Magazine*, also sent by him to the INQUIRER, and inserted, (No. 215, p. 515,) has called forth the following angry comment from the *Boston Christian Register*, which we think it most fair to lay before our readers, who may then judge for themselves. We certainly can perceive no mark of *ill-temper* in Mr. Haughton's letter. He decidedly holds the opinion, that slaveholding is such an offence against Christian morality, that one guilty of practising or sanctioning it, cannot be an acquisition to any religious body; and that before expressing our pride and gratification at the conversion to our religious views, of one whom we know to dwell in the midst of this abomination, we should desire to know how she has acted, or is disposed now to act, in respect to it. To insist on the importance of this point, and to affirm that however interesting the circumstances, in other respects, we cannot receive with approbation and pleasure, as having attained to pure Christian views, one who holds or sanctions slavery, does not seem to us a proof of extreme illiberality and uncharitableness, nor were we sensible of any thing coarse or vulgar in the paper which we published. Clarkson is here appealed to, in opposition to Mr. Haughton; but it appears that his latest sentiments, when least exposed to be misled by passion, and giving his last deliberate judgment as to what is required for a cause, to which his whole life had been consecrated, were in favor of the uncompromising course pursued by Mr. Haughton. The writer in the *Christian Register* does not "know that *Mrs. Dana has any personal conection with Slavery.*" He has not thought it necessary, dwelling as she does in the midst of it, to ascertain her relation with it, previous to giving full course to feelings naturally arising from the proofs she has given of intellectual powers, high principle and amiable feeling on another important subject. Mr. Haughton, on the contrary, feels, that though Mrs. Dana has a right to declare her sentiments on any subject, we, as a Christian body, can derive no satisfacton from her adhesion to us in opinion, until we know that she is not among those who *support, or excuse, or are indifferent to slavery*—the great sin of those amongst whom she lives. We venture to express our very strong conviction, that Mr. Haughton is not justly chargeable with those faults of temper and disposition which are attributed to him; we should do him great injustice, not to say that we have been deeply impressed by his benevolence of spirit, kindness of heart, and zeal to fulfil in all things, the law of love: the question, however, ought not to be personal: as an individual, he acts with a certain party upon a principle clearly laid down. The real point for inquiry is, whether that principle is right or wrong. We have not concealed our own opinion, but we have freely opened our columns for the defence of the opposite one, and are continuing to do so, as will the more appear, when we are able to publish a letter of 'Amicus,' now in our hands. The body of men who think that all religious and social influences must be employed against slavery, in acting on their opinion, of course expose themselves to much enmity. They are condemned, and they must bear it. Their view of what truth and duty demand, calls upon them expressly to refer to the individual action respecting slavery, of those who take any conspicuous position in the religious world, or interfere in public affairs and social influences. This provokes enmity—and sometimes the best escape from deserved censure seems to be found in recrimination on the motives and feelings of the accuser: it may possibly, notwithstanding, be right and good, and if the effect is what we desire, no brave man will murmur that he has something to endure in order to gain his object.—ED]"

We are sorry that our remarks should seem angry. We certainly had no excuse for being angry about the matter. But we still, on deliberate reflection, must express our conviction that the grounds taken in Mr. Haughton's letter were uncharitable and unchristian. The law holds every man innocent till he shall be proved guilty. Christianity surely is not less merciful than the law. Yet Mr. Haughton, suspecting that Mrs. Dana belonged to a slave State, yet not knowing even that, by publishing his letter, holds her up to thousands in such a way as to leave on their minds the impression, that she is guilty of what they consider one of the greatest crimes. What right had Mr. Haughton, as a Christian philanthropist, to hold her up to the public in this light, before he had satisfied himself that his suspicions were true? It is of no use for Mr. Haughton to say, as he does in his letter, that if she is innocent she can declare her innocence. The accusation has gone where her words cannot follow. The unfavorable impression is made and cannot be removed. Now, even though the charge should prove true, that is no justification or excuse for him, who proclaims it before he knew whether it was true or false.

But we go farther than this, and believe that we are not stretching our charity beyond the reach of truth and justice, when we say, that we can easily conceive of an amiable, accomplished and *truly Christian* woman living in the midst of slavery and never in any *public* manner saying one word against it. Our philanthropic friends seem to forget that there are private channels of influence, the most powerful that are known in society, which cease to exist the moment they are exposed to the public eye. May not a woman in the midst of slavery, by her private conversation and example through the whole sphere of domestic and social influence, do more for the cause of freedom, and show more courage too, than men who cry out so vehemently against the accursed institution some hundreds or thousands of miles off? And may it not be, that by publishing abroad her views, she may only close against herself these private avenues to the hearts and consciences of slaveholders?

We know nothing of Mrs. Dana's course in these respects. We have no personal acquaintance with her, and no disposition to enter into the privacy of her domestic life. All that we know of her is, that she has written works of uncommon power and beauty, full of the spirit of Christian meekness, love and liberty; that at a great personal sacrifice she has changed entirely her doctrinal views, and that, notwithstanding the odium which she has thus brought upon herself among her former associates, no person, so far as we can learn, except Mr. Haughton, has been found hardy enough to breathe a syllable of suspicion in respect to the purity of her character and life. Until we know something more of her than that she lives in South Carolina, we shall regard her reputation as too sacred to be lightly assailed. The philanthropy which cannot sustain itself without tainting by its unworthy suspicions, or condemning unheard and without evidence, those whose characters have been without reproach, may in other respects be good, but in this it is uncharitable, unchristian and unholy.

We have nothing to say against Mr. Haughton. It is only his letter and the principles carried out in it, that we have been commenting on. The Inquirer writes in a very different tone. While we were not convinced by its reasons for supporting the Anti-Slavery league, we could not but commend its spirit.

UNITARIANS AND UNIVERSALISTS.

The Gospel Banner, a Universalist paper, speaking of a union between the different denominations, says;

"We are willing to unite, without making any sacrifice of principle ourselves, or requiring any sacrifice of principle on their part. On true Congregational principles, let us all agree to think and speak according to our own convictions of right and truth; and let *this very liberty* constitute *the peculiarity* of the bond of union between us. What says the Register to this?"

This is the union which we are glad to cultivate with all denominations. As to the following paragraph, we agree entirely with the Banner. No one sect can *look down* on another. We certainly cannot.

"We know of no reason on earth why Unitarians should set themselves up as superior to Universalists, or why we should by word or deed acknowledge ourselves inferior to them. We are willing to stand on the *level* with them, and *there* labor in the common cause of Liberal Christianity; but we will not work *under* nor yet *over* them; the level—the *level* we say.

TRUE AMERICAN.

It pains us to learn that this paper is discontinued. It has been one of the ablest and best weekly papers that we have seen; and we cannot but hope, that either this or another to take its place will soon be established in Kentucky on the same basis.

COMMON SCHOOL EDUCATION.

We are glad to see by the N. H. (Keene) Sentinel, that the right spirit is active in New Hampshire, and that there is, through the efforts of those most interested in the cause, the prospect of great improvement in the common school system of the State. A spirited public meeting was holden at Keene, and a letter of the right stamp received from Prof. Haddock, the School Commissioner,—a man whom any State might rejoice to possess. There is no subject connected with our native State in which we feel a greater interest, and no cause which we shall more rejoice to see prosperous.

DR. George B. Cheever has resigned his place as co-editor of the New York Evangelist. The Evangelist has certainly been a very able paper, and we have almost every week found something in it both interesting and useful. The greater part of Dr. Cheever's valedictory article is taken up in expressing "his most hearty abhorrence" for the Websterian mode of spelling.

"He also rejoices in having lifted his voice against the Mexican war which has already cost us much treasure and blood. In all his editorials he claims to have availed himself of the privilege of "speaking his own mind," granting the same to all. "Above all," he says, "have we contended, and God helping us, ever will, for perfect religious freedom against all intolerance."

For the Register.

NEW YORK EVANGELIST AND BOSTON CHURCHES.

MR. EDITOR,—In the last Register you quote a passage from the New York Evangelist, containing a strange misstatement or misrepresentation of the Boston Churches. The passage itself is sufficiently curious. The writer having stated the number of our Unitarian Churches and of the ministers over them, which he finds to be twenty-six, proceeds to observe:

"How many members belong to these *so called* Churches, or *whether there are any*, it is difficult to say, as in most or all of them there *are no confessions of faith*, no examinations or formality of admission, and no distinction kept up between the Church and the congregation. *Whenever the Lord's Supper is administered, it is administered to all who choose to receive it.*"

Had we not ceased to be surprised at the ignorance or perversion of the clearest and most undeniable facts in relation to Unitarians, so frequently betrayed in the Journals of Orthodoxy, we should certainly be surprised at the coolness and hardihood of assertions like these. It would be difficult to assemble more errors within the compass of a few lines than has this writer in the short article you have noticed.

Of these twenty-six "so called Churches"—as he is pleased to express it—he is perhaps ignorant that a part are among the most ancient and venerable Churches of the land; planted some of them more than two hundred years ago by the Pilgrim Fathers of New England; the Churches of Cotton and of Wilson; of the Mayos and the Mathers; of Willard and of Prince; where worshipped Winthrop and Johnson and a whole host of Christian worthies; and where, whenever the Lord's Supper is administered, which is once every month, (more frequently than in many of the Orthodox Churches of the land) the communicants receive from cups inscribed with the names and commemorating the gifts of devout men and women, who lived and died in the faith some eighty, or an hundred, or even an hundred and fifty years ago.

As to the forms and conditions of admission, of which this unhesitating writer undertakes to say there are none, it is enough to say, that they are few and simple, such as the Master himself prescribes, and such as accord with a religion not of dogmas but of love unfeigned. In two, at least, of these "so called Churches,"—the Second Church, formerly Dr. Ware's and the New North, formerly Dr. Eliot's—precisely the same covenant is used at the admission of members as was used one hundred and fifty years ago in the times of the Mathers. And for its brevity, simplicity and freedom from all points of doubtful disputation, it is a beautiful evidence of the wisdom and moderation, no less than of the piety and faith of our fathers, who would not, as have some of their children after them, presume to impose conditions, unknown to the Gospel, which are after the rudiments of men and not after Christ.

Such was the character of the covenants of some of the earliest Churches of New England, both in Boston and throughout Massachusetts.* And the spirit of these covenants remains When persons seek admission into these, our ancient Congregational Churches, we deem it sufficient, that they acknowledge Jesus as the Christ the Son of God, and desire to live in obedience to his laws. We dare not incur the heavy responsibleness of rejecting them whom the great Master of the feast would have received. But full well do we know, that should the conditions required in some of the Orthodox Churches be insisted upon, Jesus himself would not be admitted to his own table.

When this writer in the New York Evangelist undertakes again to give facts in relation to Boston or any other Churches we suggest to him two things.

First: to inform himself of the facts; this is essential to all narrators.

Secondly: not to misstate or pervert them; for this is essential to being believed.

Yours, A LOVER OF TRUTH.

* See notes to Upham's Second Century Lecture of the First Church in Salem. 1829.

[We heartily approve of the suggestion at the close of the following communication.]

For the Register.

MR. EDITOR,—I was so fortunate as to be one of the happy "family party" that met in Philadelphia recently, and attended the Unitarian Convention. Those who were present on that very interesting occasion will never lose the recollection of its delights, yet no tongue or pen can give to others an adequate or realizing idea of the zest with which all hearts enjoyed the perfect union and mutual sympathy that reigned.

Coming from a part of the country where I stand alone in my faith, in a sort of desert of spiritual truth, deprived of all religious sympathy from friends and acquaintances, you will readily believe that I was highly gratified. But I must say, I was also edified. On the last day of the convention, while the third resolution of the Committee was under discussion, I was very desirous to offer an amendment or addition to it, for the purpose of giving it a more decidedly practical cast; and to indicate to our people a course of action that would make us doers of the word as well as hearers. I prepared my resolutions in writing and waited patiently for an opportunity to offer them, but none was afforded me. There were so many rising eager to speak that a modest layman like myself had no chance at all—and I have even heard that Dr. Dewey wished to offer some remarks but could not catch the chairman's eye. Finally Dr. Gannett obtained the floor, and his address was so full of fervent piety, deep feeling and elevated spirituality, that we seemed lifted up from earth and all ideas of a business nature were entirely banished: it was difficult to bring our minds down to the formality of closing the convention. The effect of that address will I trust be permanent as life, but while we realize the value of a devotional spirit, which he so forcibly impressed upon us and the great value of example in teaching others to lead holy lives, I do think we ought not to "leave undone" the missionary duty contemplated in the resolution to which I have alluded. I therefore beg you to present it to your readers and inform them that I have acted on it myself by remitting to the Treasurer of the American Unitarian Association in addition to my annual subscription the sum of five dollars which is one three hundredth part of my income.

JERSEY BLUE.

Resolved, That deeply sensible of our duty in regard to home missions the members of this convention will each and every one of us, at the earliest opportunity, contribute at least one day's amount of our respective earnings or incomes to the treasury of the American Unitarian Association.

Resolved, That the members of this convention who are pastors be invited to present the suggestions contained in the foregoing resolution to their respective congregations and to endeavor to procure their cordial adoption of the same.

For the Register.

MR. EDITOR,—A veneration for events and persons who are gone, and which served to mark their character and the period in which they lived, cannot otherwise than be considered as highly commendable. In this view, we have been much gratified with the expression of the sentiment we have named as shown by the inhabitants of Natick.

Having been apprised, that an opportunity presented itself of becoming possessed of a copy of the Bible as translated by the apostle Eliot, for the benefit of the Natick tribe of Indians, they with commendable zeal, and greatest unanimity, resolved at once to avail themselves of it to be deposited in the archives of the town.

Sufficient was procured immediately to defray the original purchase, but it was thought advisable to have a public meeting, or as it was called by the apostle—"Natootomuhtedekesuk, a day of asking questions." I can assure you if there were not many questions put direct, it was unnecessary, since so much information was elicited by those who were well informed upon the subject.

The meeting was holden on Wednesday evening (Oct. 28th,) it being the anniversary of the second centennial since the first visit of Eliot to the Indians at Nonantum, who, as is well known, in a short time after removed, and became identified with the tribe at Natick. It was indeed a pleasant and an instructive meeting. Through the exertions of the ladies the table was beautifully and bountifully supplied. The Rev. Mr. Hunt, pastor of the Church and society in the northern section of the town presided, who opened the meeting with some very appropriate and pertinent remarks. A chapter in the original Indian was read by Mr. A. W. Thayer, Assistant Librarian in Harvard University, by whom the copy now in possession of the town was procured, each verse being followed by that corresponding in the English version.

The 100th psalm as translated and verified by Eliot was then sung in the original by the audience to the tune of Old Hundred, the notes of which were the same as used by the natives.—The English version as prepared by Eliot, Wilde and Mather accompanied the original.

A very interesting communication was read from Rev. Dr. Francis the Biographer of Eliot, whose engagements prevented his being present. The sentiments offered from the chair, called forth gentlemen who took a deep and lively interest in the occasion. The meeting was severally addressed by Rev. Martin Moore former pastor of the afore-mentioned society; Messrs. J. F. Shepard of Boston, Hon. H. Wilson, J. W. Bacon, Esq., Dr. Chandler and others.

A resolution was offered by Mr. Shepard, that a similar gathering should be holden within a year to take into consideration the erection of a monument to Eliot and the remains of the Aborigines who sleep around the spot, where they were accustomed to listen to his religious instructions, but before the vote was taken he accepted an amendment, that measures be taken to carry the object into immediate execution which was promptly and fully sustained. A Committee was chosen to attend to the business, who cannot but hope that they may receive the kind sympathies and co-operation of all, who cherish any respect for the memory of one so distinguished, or regard for an object so laudable.

The pleasure of the evening was much enhanced by appropriate and judiciously selected pieces from the Tremont Quartette Club. One of the immediate descendants, the only one remaining in the place, if not the last of the race was present, and who, we are happy to say, by her exemplary conduct and acquirements, has gained many friends.

Although the night proved stormy and uncomfortable, we believe that all separated with warm hearts, grateful and better that they had united in this tribute to worth, piety and religion.

South Natick, Oct. 31, 1846.

For the Register.

A SECOND CHURCH AT PHILADELPHIA.

In attending the recent Convention at Philadelphia we were deeply mortified that our doctrines should have been preached there longer than any where else in America, and yet there should be but one Church there. But why is there not a second house built? Our friends there are abundantly able to supply the funds. Let them build a house in the northern part of the city, say in Franklin Square, and they will readily find a preacher and a congregation. Nor would this weaken, but on the contrary it would strengthen the first Church. Brethren of that city, ye owe it to yourselves and your brethren, to the cause of truth and the cause of Christ, and we trust that you will be true to your obligations and build a second house at once.

X.

A PEACEFUL VIEW.

—FROM E. G. HOLLAND.

The conflict of ideas, which appears among those whose influences seem to govern the popular mind, is to some a painful, discouraging phenomenon. It causes some to discredit the promises of reform, and to look with indifference on the imagined good which the future shall bring. They cannot see that out of these spiritual conflicts, any great harvests of wisdom can possibly grow.

Is it not true, both of the past and the present, that there are two principles constantly acting, and to all appearance acting against each other? These are the principles of conservatism and of onwardness. Where in the great moral changes of this world have they not been active? They act always. In calm periods, their operation is more silent, like the laws which noiselessly govern the planets as they move on in their orbits. In those other periods, when old modes and systems of thought are breaking up, their action is so distinctly powerful that all must see and feel their presence. To inspire all with a measure of reconciliation to this state of things, would it not be well to consider the necessity and utility of both these principles, however great may be the apparent antagonism they present. With this spirit the battles of time could be fought in peace.

Conservatism as we find it, adheres to the past, considers its attainments as equal to all wants, and looks with distrust and alarm upon new ideas, and upon the spirit of change. It holds to the past, it reveres the old, it opposes the new. The other principle, which lies at the bottom of all great reforms, looks to the future, which it would create anew. It would give new ideas, new institutions, and left to itself it would destroy the old not only in its errors, but also in its truths. The spirit of advance, of onwardness is ever in need of a check. Left to itself it would be reckless, it would throw away the old in its enthusiasm for the new. Now it is plain to be seen, that neither of these should hold exclusive dominion over human life. The former would ever keep society locked up in old systems, would retain them as the slaves of old opinions. The latter would lead them to despise and to squander the old possessions, being dazzled with the new. It would leave much gold behind in its search of new mines. But acting together, they work like the laws of attraction and repulsion in Nature, preserving the true balance of the universe.

Perhaps there is no better illustration of the united action of these two principles than is furnished by the two material forces which unite in governing the solar worlds. The centripital of itself would arrest the swift moving planet in its career and draw it to the center. The centrifugal, would of itself carry the worlds onward with terrible velocity in a straight line through the heavens. But acting together they cause the planet to describe a beautiful circle around the sun. So indeed, does the operation of these two principles in society, produce the beautiful circles of Reform. Are they not equally useful? Do they not promote the same good?

If the utility of these principles is acknowledged, the propriety of their having suitable representatives is also admitted. There are a few minds in this world, and but a few whose characters contain both in proper proportion. The majority belong either to the one or to the other. There must be those who attach themselves to the conservative idea, to exercise a due restraint over the advances of the others, to inspect the new not with the blind eye of a lover, but with the searching vision of an uncharmed spirit. There must also be pioneers of reform to impel society onward, to lead them into new fields, and thus open the way of continual progress, which is the law of our nature, though not so faithfully and discreetly obeyed as could be wished. Let each attach himself according to his own mind, and there he will best serve. But let both labor in the spirit of those who believe that the influences of each are necessary, to attain the good, that man needs. In the light of this truth let animosity die. Let opponents learn to conduct their spiritual warfares in love. And instead of giving up to despair, let all indulge a hope in the final result.

NEW PUBLICATIONS.

POEMS IN MANY MOODS.—by C. G. Fenner.

We received this little volume several weeks ago, and read the greater part of it, but found that we were not then in the state of mind to appreciate it. Its beauties were too delicate, of a fineness too silken or rather too gossamer like, to be felt by one whose thoughts were those of a healthy man engaged in his work. But since then a slight illness, gently detaching us from the rougher cares of life, and opening as it were in the middle of the week a day or two of Sabbath stillness, has given us an opportunity, which we certainly prize, for the enjoyment of such poetry, and we have read the volume, parts of it over and over again, with a feeling not unlike that with which we listen to a favorite air played by some delicate hand. There are many passages which show how exquisite the writer's perceptions are, and as pure as they are exquisite.

GULF WEED.

A weary weed, tossed to and fro,
Drearily drenched in the ocean brine,
Soaring high and sinking low,
Lashed along without will of mine;
Sport of the spoom of the surging sea,
Flung on the foam, afar and anear;
Mark my manifold mystery,—
Growth and grace in their place appear.

I bear round berries, gray and red,
Rootless and rover though I be;
My sprangled leaves, when nicely spread,
Arboresce as a trunkless tree;
Corals curious coat me o'er
White and hard in apt array;
'Mid the wild waves' rude uproar,
Gracefully grow I, night and day.

Hearts there are on the sounding shore,
Something whispers soft to me,
Restless and roaming forevermore,
Like this weary weed of the sea;
Bear they yet on each beating breast
Th' eternal Type of the wondrous whole,
Growth unfolding amidst unrest,
Grace informing with silent soul.

Off Abaco.

Is not the poem as perfect and as gracefully formed as the weed itself?

"Neptune," the poem next to this, does not strike us so favorably. We do not take it in.—And two or three little pieces are not to our taste. But "The Rose I gave you," is as pretty almost as anything of the kind that we have seen. We wish for the absence only of a single unmusical line; "Hallowed more than 'twas hallowed."—The meaning could not be spared, but might not the line be improved?

THE ROSE I GAVE YOU.

Summer sun and evening dews,
With their magic did infuse
All their potent loveliness
In this bud of tenderness;
Soothing winds their influence gave,
To make it open, fresh and brave;
Sweeping rains did wash away
All the dust of grosser day;
Finest sap into it rilled,
In alembic fine distilled,
In the caverns dim and small,
'Neath the crust of this green ball;—
By such subtle alchemy
It became what now we see.

Plucked by finger of a friend,
Let me trace thee to thy end:
Little floweret, let me see
What has been thy history.

Where the brethren gather calm,
When the breath of morning balm
Wakes the life-day to its duty,
And the heart is filled with Beauty,—
On the Bible it was laid,
When I rose, and trusting prayed:—
And I prayed our lives might be
Flower-like incense such as thee,
Crimson-flushed with struggle's tide,
In the blood of sorrow dyed,
Beautiful in leaf and form,
Yet with sharp concealed thorn;—
Thus my brother's little gift
Did my soul to Heaven lift.

Then I bore it on my heart
To the city's crowded mart,
Through the thoroughfares of men
To a quiet shrine again.
In the silent church I trod,
Felt around the Living God,
Felt that never voice of priest
That deep Holiness increased:
Still it was, and calm, and noiseless,
Holier far for being voiceless,
And upon the altar's rail
Laid I then this floweret frail;
It seemed to me that it indeed
Hallowed, more than 'twas hallowed.
Then I bore it in my hand
Till together we did stand
In the presence of the Flower
Of the artist soul of power;
And saw the colors blending there
Like harmonies of music rare,
Like blessings in a mother's prayer,
And quietly informing all
With grandeur in that orient Hall.
Thus Art and Nature met together
In that sweet hour of sunny weather,
And Love, such Love as spirits know,
Our full, full hearts did overflow.

And now the faded flower is thine;
What varied thoughts do swift combine
To make of it a sacred treasure,
Sacred beyond all earthly measure;
For I do believe that it
Has been baptized i' th' Infinite,
And its essence now is fraught
With th' Immortality of Thought.
Let its petals swift decay,
Let it crumble as it may,
The bright thought can never die
Which doth the floweret underlie,
And its Destiny I see,
A bloom of immortality.

In the piece entitled, "The poor man to the world" are lines in a different strain, which show that the writer has strength as well as sensibility. We can copy but a part.

Outcast and hated do I stand
Alone upon the broad free sod,
And no one takes me by the hand
Or tells me of our Father God,
But ever rings the harsh command,—
"Go delve, and starve, and work, and plod!"

And think ye, sons of wealth, that ne'er
The Poor Man's heart grows fierce and stern?
That maddening thoughts of dark Despair
Ne'er in his sad soul glow and burn?
I bid ye, silken slaves, beware!
The worm ye tread upon may turn!

For we are strong—our brawny frames
That bear the hardest ills of life,
Can also bear the joyful pains
That wait upon the battle-strife:
The hands that reap the rich man's grains,
Can also wield the keen-edged knife.

Ye slumber on a crater's brink,
Ye scornful sons of wealth and pride;—
But down, ye thoughts, I must not think!
Be still, fell whisperer at my side,
For I will bear and never shrink
Ere the Red Horse to bliss I'll ride.

O gentle Christ! thou, too, wast poor,
And hadst not where to lay thy head;
Thou hast a crown laid up in store
For those who faithful lives have led;
And they shall lie forevermore
In Abraham's Bosom thou hast said.

"Montanus, his heresie," contains the following lines.

Thou didst teach, that Christ the risen
Did not leave in darkest prison
The dear souls he came to save;
But the Light he to them gave,
Was a real, living Presence,
Full of everlasting pleasance,
Spreading far beyond the lines
Of Judea's crampt confines,
And beyond the paltry hour
Fraught with Apostolic power,
Spreading into endless ages,
Filling souls of countless sages,
Beautifying human life,
Soothing every angry strife,
Filling out the world's great span
With an all-embracing plan;
And all that Time should e'er create,
The Life of Christ should permeate.

Where is the influence of summer nature on one who gives himself up to it, more pleasantly pictured than in this passage from "Ara?"

O this glad Recipiency!
Lying openly and free
To each influence that comes
From the blue, empyrean domes
Of high Heaven, or the broad roods
Of the meadows and the floods,
Or the inward springs that never
Do quite fail us, though we sever
Life from action:—thus to live
As the flowers do, thus to give,
As the flowers do, mild delights
For long days and star-lit nights:—
But alas!
Days of dalliance to me
Live alone in memory;
And I pass
From such memories and reflections
To those sterner Introspections,
Where the unfailing wear and tear
Of a ceaseless Haste doth bear
On me, with its load of care.

The following reminds us of one of Milne's best passages.

O Leanore! we did unroll
Together the vast, Mystic Scroll,
Which life and nature did present
To our bewildered wonderment.
It open lay upon our knees,
And as we felt the freshening breeze
Of early day around us sweeping,
And saw Youth's fountains upward leaping,
We read together from that page
The Tale of Time's great hermitage;
And as we read, we felt the thrill
Of mystery around us still.

"The Pilgrim at Heaven's Gate" is after the manner of Herbert or Quarles, and if it does not swell out with their fulness of meaning, it certainly has remarkble grace, and the beauty befitting such a subject. We should be glad to quote the whole; but must omit two or three stanzas.

My Robe of Life is travel-worn,
And dusty with the dusty way,
It beareth marks of many a storm,
It beareth marks of many a fray,—
The morning shower, the damp night dews
Have left their dark discoloring hues.

My Robe of Life is scorched and burnt
By madly rushing through the fires,
Where sternest teachings I have learnt
From passionate and fell desires;
Yet not without the loss of chaste
White innocence, no more replaced.

My Robe of Life is tear-bedewed,—
Tears wrung from mine and other's eyes,
That I so oft have shunned the good,
That ever round us, God-sent, lies,
And tears by deeper anguish forced
From consciousness of virtue lost.

My Robe of Life at first was fair
And spotless as the driven snow,
'Twas flung around me gently there
Where spirits first from Heaven do go;
And white and clean it seemed to be
A type of God's own purity.

O, angel at the Heavenly Gate,
How can I hope to enter, when
At that high portal, lone and late,
At closing eve I come again,
After my life-day spent and past,
With this worn life-robe round me cast?

I hear a voice that soft and low
Bids me to him, my Savior, fly,
And he will cleanse as white as snow
Or whitest wool this robe, and I
From him a wedding-robe shall have
When this is mouldered in the grave.

A wedding-garment, brighter far
Than that I did at first receive,
Brighter than gleam of silvery star
My Saviour, Christ, to me will give;
And flinging off Life's Robe, will I
Put on my Immortality.

We hope that we have quoted enough to induce those of our readers who may be lovers of this kind of poetry, to buy and read the book for themselves. It will not cost much time or money, and may afford them many pleasant thoughts. It has given us a very agreeable impression of the author, and made us feel that though cut off for a time at the very beginning from his ministerial labors, his hours of weakness were not a dreary vacancy. Having found in the Muse a solace during sickness, we trust that strength may now be given for the more arduous important and exciting duties of his profession.

REPORT OF THE COMMITTEE ON THE EXPEDIENCY OF PROVIDING BETTER TENEMENTS FOR THE POOR.

Whatever relates to the condition of the poor, is to us at all times a matter of deep interest. With the progress of wealth there is a corresponding progress of poverty. The growing luxury of the rich is set off, on the opposite side, by the growing wretchedness of the poor. The vices and crimes in these two extremes, have also remarkable correspondences, as if set over against one another, or opposite ends of the scale. The dangers to which society is exposed from these different quarters, are constantly increasing, and require the attention of our ablest and best men.

Among the many plans proposed in our city for the relief of the poor, is the one treated in this pamphlet, which is drawn up evidently with great care as it certainly is with remarkable ability and judgment. After some interesting facts in relation to the crowded condition of this city, showing, to our surprise, that it is more densely peopled than any city in England—after these and other pertinent facts, bearing upon the hardships arising from the want of suitable dwellings for the poor, the Report goes on to show that buildings, very much more healthy and convenient than those which they now occupy, can be built for this class, and yield, at the present rates of rent, a large profit to the owners. It proposes, therefore, to form an association, to provide dwellings for the poor.

THE NEW ENGLANDER, FOR OCTOBER.

As we have looked over this work we have been struck by its free and liberal spirit. It is distinct in its doctrinal statements, and has enough to say against Unitarians, but in its tone it seems very much like one of our own reviews. The short notice of the Life of Dr. Ware Jr., is kind and catholic, and the notice of Mrs. Dana's book contrasts most favorably with Prof. Stewart's. The Journal commends Dr. Noyes's translations, and thinks "they are, as a whole, perhaps superior to any English version."

OBITUARY.

MRS. LUCY H. NORTON.

"The memory of the just is blessed."

Died, at Kensington, Ct., on the 21st October, Mrs. Lucy H. Norton, wife of Edward Norton, Esq., aged 53 years. The deceased had been the mother of eight children and in the sacred relations of wife and mother, had discharged her duties in a very faithful and conscientious manner.

Like the virtuous woman of Holy Writ "She opened he mouth with wisdom, and in her tongue was the law of kindness.

"She looked well to the ways of her household, and ate not the bread of idleness.

"Her children rise up and call her blessed, her husband also and he praiseth her."

A few years since she proposed to unite with a Church that calls itself "Evangelical," but was rejected on account of her speculative views being somewhat variant from the creed of the Church, though nothing was alleged against her life and conduct, and she gave the highest evidence in her daily walk and conversation that she was actuated by Evangelical or Gospel principles. She exhibited a humble trust in the mercy of God through Christ, and often expressed a wish to commune at the table of the Lord with his professed people. Though rejected by the visible Church, her friends have the rich consolation of believing that she was member of the Church of the redeemed whose names are written in Heaven and that she has gone to receive a crown of glory that fadeth not away. M.

Kensington, Ct., Nov. 5, 1846.

MRS. RUTH S. DINGLEY.

Died in Pembroke, the 20th inst., Mrs. Ruth S. Dingley, wife of the late Capt. Thomas Dingley, and daughter of the late Dr. Isaac Winslow of Marshfield aged 75.

She was the sixth in the direct line of descent from Edward Winslow one of the early governors of Plymouth Colony. It was her lot to share to an unusual degree in the vicissitudes of life, and her last years were very much embittered from the shattered state of her nervous system. Her constitution of a delicate texture, though it had endured much in past scenes, was not sufficient to bear up under the vibrations of so sensitive a temperament. To her, life was not without its attachments, as she was blessed with a large circle of kind and devoted friends, but when the mortal hour arrived, she manifested a Christian resignation, and calmly and happily breathed out her life, seeming to lean on the bosom of her Savior, whose disciple she was by profession and acts of benevolence. Her remains repose in the family tomb in Marshfield, (near the mansion of the Hon. D. Webster,) beside those of an honored ancestry, that for six successive generations sleep in mouldering dust in that ancient and venerable receptacle of the dead. P. S.

Pembroke, Oct. 27th, 1846.

ICHABOD TUCKER, ESQ.

In Salem, Oct. 22d, Ichabod Tucker, Esq., late Clerk of the Courts in Essex County, 81.

He was graduated at Harvard College in 1791, and while exemplary in all the relations of life, he had always a great desire for knowledge, and took a keen interest in everything relating to the moral and intellectual improvement of society.

HON. DUDLEY L. PICKMAN.

In Salem, Wednesday, 4th inst., Hon. Dudley L. Pickman, 67.

As a merchant, Mr. Pickman was distinguished for his sound, practical good sense and an inflexible regard to truth and justice. His example might be held up to the young as showing beyond all doubt, that a high-minded, honorable, upright course in business may lead to the highest success. For many years Mr. Pickman was subject to severe attacks of sickness, and for eight years before his death had never passed a night away from his own house. Only those, whose privilege it was to see him in the sick chamber, could know how unmindful he was of self, how thoughtful of others, how ready to submit to privation, how grateful for every kindness, how cheerful under suffering, how unostentatious, but how clear and firm in his religious convictions.

DEATH OF WILLIAM KIRKLAND, ESQ.

Our readers are doubtless apprised, through other sources, of the death of the Editor of this paper, in a manner so sudden and awful as to awaken the interest and sympathy of the whole community. It is in vain for us, at the present moment, to attempt to express our sense of the irreparable loss we have suffered, in being deprived of his personal friendship and editorial services. We find, however, a new and tender reason for continuing the Paper whose first number only he was permitted to issue, that we may thus erect a monument to his memory, on the corner-stone which he himself laid with such beauty, skill and piety.

The best Obituary we can offer is the following extract from Dr. Dewey's Sermon of last Sunday evening.

In the mysterious course of Providence, we are called to lament the loss of one among us, who, in a three years' residence in this city, had won the respect and esteem of all who knew him; who had just been connected with an enterprise of great interest to our Church—I refer to the sudden and lamented death of Mr. WILLIAM KIRKLAND. You are all acquainted, perhaps, with the circumstances. Returning from a visit to a sick child in the neighborhood of Newburgh, on the last Sunday evening, he left one of the hotels of that city to go on board of the boat at 10 o'clock. The night was dark and stormy: he was urged to haste by the suggestion made on his leaving the hotel, that he might not reach the boat in season; and in that haste, and with some indistinctness of vision, he doubtless made a misstep in leaving the wharf, and in that one moment was lost to life, to his friends, to his family, forever! Forever, did I say! No; we believe that such as he are gathered into the blessed realm of heaven; and that there his friends shall meet him, and shall look back with him at the mysterious wisdom of God in this now dark and most distressing event.

Mr. Kirkland was a man of liberal education, of a spirit most religious and rational, (I believe he entered upon studies at one time preparatory to the ministry of religion,) of singular refinement and gentleness of character; of a large and liberal, of a sound and comprehensive view of all the great interests of society; and very remarkably qualified by his spirit, character, style of writing, and general accomplishment, for that undertaking—a religious newspaper—on which, with high hope and cheerful courage, he had just entered. From an imperfection in his hearing, he was less known to general society than he would otherwise have been; and from the same cause, but yet more from the gentleness and purity of his disposition, his interests and his affections were, to a singular degree, embosomed in his own family. To that now desolated sanctuary of his love, do not our thoughts often resort, with prayer for God's pity and comforting grace upon those who sit there in silence and overwhelming sorrow! How often do our minds turn to that fatal moment in which he fell—and felt that hope was gone—and strive to imagine the agony of that moment! And yet, in a strong and Christian heart like his, may we not believe, that besides agony and despair, there was a lowly submission to the will of God; that that good and affectionate heart burst in prayer for those he loved? May it be answered! May God help and comfort those, whom God alone can comfort! [Christian Inquirer.

DEATH OF WILLIAM DEAN. We are called upon to-day to chronicle the decease of a most estimable citizen, William Dean, who died, at the age of 71, on Tuesday, universally respected.

In early life, in the commencement of his business Friend Dean failed, and his creditors readily discharged him from the payment of the balance he was unable to meet. In after life his business was successful, and he remitted to his creditors every cent of the balance, from which he had been discharged, *principal and interest*. And this trait of stern integrity, so uncommon, was but the counterpart of his whole life. In acknowledgment of their high sense of his character, his creditors in England sent him several pieces of plate. The life of Friend Dean has been one of quiet usefulness, unostentatious charity and unbounded philanthropy. The only offices, we believe, he would ever hold, were some charity trusts, and the laborious office of Overseer of the Poor. Peace be to his memory! He was, in the truest sense, God's noblest work, *'an honest man.'* [Salem Observer.

Recently the Unitarians have held a convention in Philadelphia, in the proceedings of which we anticipated something significant at least; but it has adjourned, and as we looked over its proceedings, we could not with all our care discover a single object of importance for which they could have met. Their principal debate was on the character of William Penn! and it was sufficiently inane. Their principal performance was in figuring at a tea party, at which four hundred ladies and gentlemen were present; and the most striking peculiarity of their session was an invitation to Mrs. Mott, and Elder Plummer, to take seats in the convention and to address the meeting. Really, if Unitarians can find no greater objects of interest than these to engross their attention, conventions are scarcely necessary to manage them successfully. May the time soon come when the fine talent which is still found among Unitarians, shall be consecrated to the service of Him who is the Lord and Redeemer, and who, although assuming the form of man, "thought it not robbery to be equal with God." [Presbyterian.

THE LIBRARY FOR THE STARKEY SEMINARY.

Several donations of Books, for this Institution in Central New York are being received. The Professors in Cambridge encourage the cause what they can; and it is not doubted, that the donation of a few books by those who are able to give, will when brought together compose a respectable Library. We would say however that those who intend to give should not delay, as the Agent is anxious to return to New York. Books should be sent to the Store of Messrs. Crosby and Nichols 188 Washington street, as follows; "Books for the Starkey Seminary, care of Rev. C. Briggs." ***

*** The Ordination of Mr. T. Prentiss Allen over the Congregational Church and Society in Sterling, will be on Wednesday, the 18th inst. Rev. Dr. Putnam will preach the Sermon.

*** The Thursday Lecture was preached this week, by Rev. Chandler Robbins, of this city, from iii. Epistle of John 8 v. "That we might be fellow-helpers to the truth."

Subject,—The duty of all to co-operate in the propagation of Christian truth.

LEE STREET CHURCH, CAMBRIDGE.

The ceremonies attending the laying of the corner stone of the building about to be erected in Cambridge for the new Society, under the pastoral charge of Rev. Artemas B. Muzzey, were performed with becoming solemnity on Saturday afternoon last, agreeably to the order of exercises. The audience assembled on the occasion was large and evidently deeply impressed with its importance.

The address by the pastor was a heartfelt testimonial of attachment to the members of his Society, of deep and earnest regard for their spiritual welfare.

On the liberality of the founders of the Society he bestowed a well merited and eloquent eulogium. He stated that the Society were indebted to P. R. L. Stone, Esq., for the generous gift of the beautiful site of the Church. Indeed the locality is admirably adapted for a house of public worship, being remote from the disturbances of the great thoroughfares of that city, and yet in the midst of a crowd of the most beautiful private residences, and upon the more elevated grounds of Cambridge. It is about midway between the Unitarian Churches of Old Cambridge and Cambridgeport, and will afford a most convenient place for worship to a large population.

The pastor commented with much clearness and earnestness upon what, as he hoped, would be the governing principles of his Society, especially that they would ever fondly cherish moral and religious liberty; that all those in bondage of whatever kind would ever find with them a home; and that temperance and all the other moral virtues would be there inculcated.

It must have afforded much pleasure to this society to witness the respect that the other denominations entertain for their pastor by the presence of several clergymen of other sects. It is always pleasant to see bigotry give place to tolerance, christian benevolence and kindness. The singing was excellent and of a highly devotional character. B.

Order of exercises at the laying of the corner stone of the Lee Street Church, Cambridge, on Saturday, Nov. 7, 1846. Prayer by Rev. William Newell.

HYMN.

O, bow thine ear, Eternal One.
On thee our heart adoring calls;
To thee the followers of thy Son
Would raise and now devote these walls.

Here let thy holy days be kept;
And be this place to worship given,
Like that bright spot where Jacob slept,
The house of God, the gate of Heaven.

Here may thine honor dwell; and here,
As incense, let thy children's prayer,
From contrite hearts and lips sincere,
Rise on the still and holy air.

Here be thy praise devoutly sung;
Here let thy truth beam forth to save,
As when, of old, thy spirit hung,
On wings of light o'er Jordan's wave.

And when the lips, that with thy name
Are vocal now, to dust shall turn,
On others may devotion's flame
Be kindled here, and purely burn!

Address by Rev. A. B. Muzzy. Reading of names and documents to be deposited, &c., by Dea. P. Mackintosh, jr. Prayer, by Rev. Dr. Francis. Doxology. Benediction. [Post.

MISCELLANEOUS ITEMS.

ANTI-SLAVERY LODGINGS. On taking a stroll through Leith Links the other day, we observed a notice exhibited from the window of a house at the east end, of "Furnished Lodgings;" and underneath, the following rather novel *caveat*, viz., "None need apply who is a member of a church which encourages slavery." [Caledonian Mercury.

THE EXECUTION AT THE YARD ARM. We publish below an account of the execution of a sailor on board the U. S. sloop-of-war St. Mary's, off Vera Cruz. It must have been a most appalling sight; and it seems to us an act of most unmitigated barbarity. We hope that this matter will not be passed over without investigation by our national rulers.—The offence was, that he *struck one of the officers*—perhaps some petty tyrant who had outraged the feelings of the humble marine. The flogging of a soldier to death at Hounslow, near London, a few months ago, aroused the whole British nation in condemnation of an act so vile. The matter was brought up in Parliament, and a committee was appointed to investigate it, who reported in favor of abolishing flogging altogether in the army. We trust that the American Congress will see to this matter. If a poor fellow is to be strung up by the neck at the yard arm, by virtue of a Court-Martial, for an offence so comparatively trifling, it is time the criminal code of our navy was remodelled and received an infusion of humanity. [Lowell Journal.

An Execution on Board the U. S. Squadron off the Coast of Mexico.

[Correspondence of the New York Tribune,]

OFF VERA CRUZ, Sept. 25, 1846.

On the 17th inst. I was one of the edified witnesses of the supremacy of the law over natural right.

A sailor named Samuel Jackson, belonging to the sloop St. Mary's was hanged at the fore yard arm, pursuant to the sentence of a Court Martial, before whom he had been tried for striking a man named Taylor—one of the officers of that ship.

The preparations for the execution were numerous and solemn, a regular programme having been issued by Commodore Conner and circulated through the squadron several days previously.

All labor in the different vessels was forbidden for the day, and the crews were directed to assume their holiday attire. At 11 A. M., the signal, "Prepare to execute the sentence of the Court Martial," was displayed at the mizen of the Cumberland, when a yellow flag was hoisted at the fore yard arm of the St. Mary's. The officers and crews of all the vessels at the anchorage were then mustered on deck, and distributed in such places as would best enable them to take as much of the spectacle in view as possible. Here they were kept on the tiptoe of anticipation for more than half an hour, when the same signal that I before mentioned was hoisted, without the "preparative," and the curiosity of the spectators was very materially enhanced thereby.—In a few moments more the victim made his appearance on the "topgallant forecastle" of the St. Mary's, attended by two or three officers and the Master-at-Arms of the ship, and by Rev. Fitch W. Taylor, Chaplain of the Cumberland. Stepping over the forecastle railing on the scaffold which had been erected there for the occasion, the prisoner seated himself on the railing, apparently on account of nervous deficiency. The machinery fitted up for the principal act was simple, but strong and effective. A thick rope was rove through a block at the yard arm, leading along the yard into the foremast, where it rove through another block, and was made fast to a weight of *near four hundred pounds!*

After some additional minutes of suspense had been inflicted upon the thousands of spectators, a flash issued from the gun over which the scaffold had been raised, and at the same instant a human form was seen flying in a curved line through the air, with astonishing velocity. When the body reached the yard arm, so great had been the impulse, that the check threw it perpendicularly into the air, feet upward, and rebounding against the "fore lifts," it passed over the fore brace, split the halter block, and then, after a few violent vibrations, it assumed the usual dangling attitude of a hanging man.

The operation, I have no doubt, has advanced the interests, and safety of society, infinitely, and exerted a vast influence upon civilization in general. In what manner, however, I cannot say. This is the first man that has been killed, on the part of the Navy, during the war—not a Mexican having yet received the slightest injury. C.

A SLIP OF THE TYPES made us speak last week of the Providence Athenæum as "one instance among many others of what is doing in a *magnificent* manner for the interests of mind in Rhode Island." We correct the mistake on the ground of taste. The good works referred to have been modestly as well as *munificently* (that was the word) done in the large-hearted little State.

16 DAYS LATER FROM EUROPE. The Royal Mail steamship Britannia, arrived at this port on Saturday morning, 17 1-2 days on her passage. She had rough and tempestuous weather during the passage.

Cotton and bread stuffs immediately advanced in price after the receipt of the Cambria's news.

The distress in Ireland is increasing in severity. Food riots and agrarian outrages have occurred in various towns.

Mr. Bancroft, Minister to England, accompanied by Mrs. Bancroft, arrived in London on the 15th ult.

Another revolutionary movement has occurred in Switzerland, which met with success.

In France great complaints are made of the scarcity of food and the distress of the peasantry.

In Portugal there is a political and financial crisis.

THE STEAMER GREAT BRITAIN. All the attempts to get this steamer off the sands at Dundrum Bay have failed. She is now much higher up on the beach, and all chance of getting her off is nearly at an end. The whole insurances fall far short of her cost—that is, above £120,000. It is stated, that the underwriters refuse to pay these insurances, on the ground that the vessel was lost through gross negligence. On the 11th ult., a strong south wind shifted the vessel's bows from north-east to direct west, and she was at that date hard and fast in about ten feet of sand, with a basement of hard rock.

The editor of the Warder says: "How so fine a sea-boat came where she now lies is a puzzle to every man who has seen her, save Capt. Claxton, and his account of the matter is anything but satisfactory. This gentleman's statement, taken from log of the Great Britain, proved that the captain had lost about thirty-five miles in a very few hours, and that he must have passed by the Calf of Man lighthouse, which he says he took for the light on the Irish coast, in daylight. Nothing short of a public investigation can by any possibility relieve all the parties concerned of the strange notions afloat in the public mind respecting the stranding and abandonment of so fine a ship."

SPAIN. The marriages of Queen Isabella and the Infanta were solemnized in the Hall of the Ambassadors, at half past ten P. M., on the 10th ult. All the Royal Family were present, as the high Dignitaries of the State, the Church, and the Household; the Foreign Ambassadors; and a host of nobles, ladies, guards, &c. A sumptuous temporary altar was erected on the left of the throne. All having taken their stations, the religious ceremony commenced.

The Queen, who was as pale as her sister was flushed, descended the steps of the throne; the Infante Francisco de Assiz placing himself by her side; the Queen-mother being on her Majesty's right. At the same time, the Infante and the Duke de Montpensier, with the Duke d'Aumale, stationed themselves on the right of Queen Christina. The Patriarch of the Indies read a short exhortation upon the duties of matrimony, and proceeded through the usual form of demanding of the principals, whether there was any impediment why they should not enter the bonds of holy wedlock, and whether they accepted each other for husband and wife! He then blessed them with the sign of the cross, in the name of the Father, Son and Holy Ghost. This concluded the ceremony; and immediately after, Queen Christina, who was observed to raise her handkerchief to her eyes more than once during its continuance, embraced her daughters, and kissed the Duke de Montpensier and the Infante Francisco de Assiz upon the forehead.

At the same time, the brides and bridegrooms received the congratulations of the Royal Family; and the Queen and her sister retired with their husbands.

On the 11th, the "*veiling*," as the solemn religious ceremony consequent on state marriages is termed, took place in the Church of Atocha.

Mr. Bulwer, the British Ambassador at Madrid, was not present at the royal marriages. He had delivered another and stronger protest, declaring his Government would not recognise the rights of the Infanta's issue. The London Times says: "This protest will seriously disorder the relations of Europe, and will heighten the dislike with which the English Minister is regarded at Madrid. He is now treated with the most distant politeness, and regarded as the representative of a hostile power."

ROME. It is stated that the Pope had been asked by several Italian governments, if it was his intention to propose a federation of Italy, on the plan suggested by the Abbe Gioberti. The Pope was said to have replied, that he did not mean to raise any banner, but that he was determined to be master within his own dominions, and to adopt whatever reforms he deemed most conducive to the welfare of his subjects.

The Scientific Congress held its last sitting on the 30th of Sept. The ceremony of laying the foundation stone of the monument to Columbus, took place on Sunday, the 27th.

ELECTION IN THIS STATE. The Atlas of Tuesday contained returns from 281 towns. We take a condensed statement of the result from the Transcript:—

From the recapitulation of the votes in 281 towns as given in the Atlas, Governor Briggs has 51,682 votes; Isaac Davis, Dem. 31,679; scattering 13,165. Gov. Briggs is elected Governor by a majority of 6738, making a net Whig gain from last year of 9077.

Of the members of Congress, Mr. Winthrop is re-elected in the 1st District. In the 2d District, the re-election of Daniel P. King is doubtful. In the 3d District, the Hon. Amos Abbott is re-elected by 555 votes. In the 4th District, Hon. J. G. Palfrey is defeated by about 500 votes. In the 5th District, Hon. Charles Hudson is re-elected by 119 votes. In the 6th, Hon. George Ashmun is re-elected by a majority of over 1200 votes. In the 7th District, Hon. Julius Rockwell is re-elected by 750 votes. In the 8th District, the Hon. J. Q. Adams is re-elected by 1600 votes. In the 9th District, in all but 4 towns, Mr. Hale has a majority of 9 votes. His election may therefore be considered doubtful. From the 10th District but few returns have been received, but there is little or no doubt of the re-election of Hon. Joseph Grinnell.

For the State Senate, 5 Whigs have been elected in Suffolk, 3 in Essex, 2 in Hampshire, 2 in Franklin, 3 in Bristol, 2 in Plymouth, and probably 5 in Worcester, and 2 in Hampden, and 3 in Norfolk; but the vote in these Counties is very close, and the result doubtful. Probably no choice in Middlesex. 17 Whigs certainly chosen, 12 in doubt, 8 no choice—3, probably Whigs, to be heard from.

In the House of Representatives, in the 281 towns returned in the Atlas, the Whigs have elected 150, the Dem. 26, and the Liberty party 3.

LE VERRIER'S NEW PLANET. Cincinnati Observatory, 29th October, 1846. I received to-day intelligence of the discovery of this most interesting object, and waited a fit hour for observation, with no little anxiety, to turn the full power of the Great Refractor upon it.

At six o'clock and ten minutes, P. M., I took my place at the finder, and my assistant at the large instrument, and the third star brought into the field of view, was instantly recognized as the planet by its beautiful disc, clear, sharp and well defined. I have only time to give the results of twelve measures for diameter with the feler micrometer, made with a full illumination of the field of view and within a short distance of the moon.

The mean of all the measures makes the diameter a little more than two seconds; showing the absolute diameter of the planet, in case we admit it to be twice as remote as Herschel, to be above 46,000 miles. In color the planet resembles Herschel, only the tint of blue is a little deeper. Yours, &c.,

O. M. MITCHELL.

NOTICE.

Subscribers for the Christian Register, to whom bills have been sent will confer a particular favor on the Proprietor, by paying the amount to their respective Post Masters, and taking a receipt and forwarding it to him by mail. A proper form of Receipt is given below.

POST OFFICE, (Town,) (State,)
(Month,) (Date,) 184 .

Received of (A. B.) —— dollars —— cents for his subscription to the Christian Register, payable to the Publisher by the Post Master of Boston, Mass., on presentation of this Receipt, duly endorsed.

C. D.,
Post Master.

n14 tf

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars, contributed by the pupils of the Sunday School connected with the first Parish in Brewster to constitute their Pastor, Rev. James L. Stone, a Life Member of the Society. u14

☞ ALBANY FESTIVAL. The occurrence of an exciting State election on the First Week in November, the time appointed for the Festival, and which was unforeseen, induces a further delay. The time is now definitively fixed for the 18th, 19th and 20th of November.

Our friends will see the propriety of having all articles intended for us placed in our possession early in the preceding week. Boxes directed to "H. F. Harrington, 250 Lydius street, Albany," and put in charge of the Expresses on the Railroads, &c., will be promptly delivered. H. F. HARRINGTON.

Albany, Oct 31, 1846.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Nov 16th, at the Chapel of the Church of the Savior, at 7 o'clock.

Question,—How shall we retain our elder pupils under the influence of Sabbath School instruction?

n14 T. GAFFIELD, Sec'y.

MARRIAGES.

In this city, by Elder E. Edmunds, Mr Sylvester Stone to Miss Harriet J. Tarbell, both of this city.

In South Boston, 1st inst., by Rev. Mr. Poole, Mr. Anthony Hartman, of Charlestown, to Miss Ellen Swartz, of South Boston.

In Roxbury, 5th inst., by Rev. Mr. Neale, Alex. H. Twombly, Esq., of firm of Twombly & Lamson, Boston, to Miss Caroline M. Williams, of R.

DEATHS.

In this city, 5th inst., Mrs. Maria M., widow of the late Mr. Charles Winslow, 53.

6th inst., of lung fever, Robert Williams, son of Mr. Walter Baker of Dorchester, 13.

On Monday last, George S., son of Mr. C. W. Cumings, 4 years 8 months.

7th inst., Miss Susan Bass, 36.

In Woburn, 8th inst., George K., son of Walter Frost, 2½ years.

In Medfield, 18th ult, Experience B., consort of John Harmstad, 70.

In Northboro', Oct. 26th, Mrs. Clarisa S. Marden, wife of Charles W. Marden, 28.

REMOVAL. The Depository of the Book and Pamphlet Society is removed to S. G. Simpkins's Book and Stationery Store, No 94 Washington street.

n14 3t

PEOPLE'S JOURNAL, for October, contains articles by the Howitts, Miss Martineau, Elihu Burritt, Mrs Child, Chorley and others. Also, a Portrait of Wm. Lloyd Garrison, with a Memoir of Mary Howitt.

Just received, with a supply of all the back numbers by CROSBY & NICHOLS, Agents for the Publishers, 118 Washington st. is3t n14

WRENTHAM ACADEMY. The Fall Term will commence the 8th of December and continue 11 weeks, followed by a vacation of two weeks.

The Institution is provided with suitable apparatus for illustrating the most important principles in Natural Philosophy, Chemistry, and Astronomy; also, a set of Instruments for Practical Surveying.

The Lectures in Physiology will be illustrated by French Models or Manikins.

L. ALLEN KINGSBURY,
n14 4w SETH DEWING, Jr.

PEIRCE'S INTEGRAL CALCULUS. An Elementary Treatise on Curves, Functions and Forces, Volume 2d, containing Calculus of Imaginary Quantities, Residual Calculus, and Integral Calculus, by Benjamin Peirce, A. M., Perkins Professor of Astronomy and Mathematics in Harvard University; 1 vol 12mo, plates, pp290.

"This volume is marked with almost every excellence that can be sought in a work of the kind. In beauty and compactness of symbols, in terseness and simplicity of style, in vigor and originality of thought, and in happy selections of lines of investigation, it equals the first volume; as high praise as we could bestow." [Ch. Examiner.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School street. n14

SPINAL INSTITUTION,

FOR THE TREATMENT OF

DISEASED AND DEFORMED SPINES,

AND

LAMENESS IN GENERAL.

THERE is no practitioner in this country, who has had as great an amount of experience in this peculiar branch of the healing art as DR. HEWETT;—or whose efforts have been crowned with such universal success. The reason of this, may in a great measure, be attributed to his having confined his practice to this one class of diseases exclusively, and the results of 22 years experience warrants this assertion. He has published a Pamphlet and circulars (which he will send to any one requesting the same, by letter postage paid) containing 1000 certificates from the most respectable individuals, of remarkable cures of diseased and deformed spines, hip diseases, sciatic affections, diseased knees, scrofulous affection of the joints, or white swellings, paralytic complaints, neuralgia or tic-doloreux, dropsy in the knees, and all diseases peculiar to the joints, muscles and bones, and of the success in reducing dislocations, and simple or compound fractures.

Dr. H's method of treating the diseases above referred to, being considered by the Faculty, an innovation upon the old and long established medical rules, and his unprecedented success having furnished undeniable evidence of his skill, his enemies have circulated the grossest falsehoods concerning his professional ability, and his capacity to effect cures which are certified to by persons of undeniable integrity. It is not at all strange that those attempting to rival him should resort to this base and unprincipled method of destroying his professional character; for he is daily curing and relieving those who have been given up by the most skilful and surgical practitioners the country affords. The surest evidence of skill is success.

He has, in spite of all the efforts made to calumnate him, some of his numerous patients brought to him, from a distance over 400 miles, on beds, who have not for months moved without assistance, and whose testimony after recovery, must be received as more than sufficient to outweigh the inuendoes and sarcasm of those who have long looked upon his advertisement with a jealous heart.

In addition to his present mode of treatment he has, in peculiar cases resorted to HYDROPATHY, or the use of COLD WATER, with the happiest results—not however with a strict adherence to the method adopted by those who practice it exclusively, but modified in such a manner as to receive all its good effects without conflicting with his long established mode of treatment. Hydropathy, or the Water Cure, as practiced Preissnitz, the founder of it, cannot, in Dr. H's opinion, be productive in this country of the good ascribed to it, when carried to such extremes as may be daily witnessed, owing, in part, to the great difference in physical habits existing between the Germans and the Americans. It is the opinion of Dr. H. that the system as practised in the Institutions for Hydropathic treatment in this country cannot outlive three years.

TO THOSE WHO CANNOT PLACE THEMSELVES under his immediate superintendence, but wish to apply his medicines at home, he would say, that every particular relating to their complaint must be accurately furnished. Dr. H's dependence on ultimate success is founded on treating diseases *personally*. He has been induced, from the great number of his patients, to take the large and commodious house adjoining his own, where they can be accommodated with good rooms and board, at low prices. All kinds of Medicines used in his practice, including Spinal, Rheumatic, Nerve and Bone Liniaments, are for sale at his Rooms, No. 14 Summer street, Boston, Mass.

Dr. H's *dependence* in performing his cures, is on external and internal applications.

P. S. Any person doubting the authenticity of the Certificates, can satisfy themselves by addressing the signers of them—and any one wishing the certificates can procure them by addressing Dr. H., post paid, or sending to his rooms. Persons wishing to consult Dr. H., will please call between the hours of 8 A. M. and 2 P. M.

N. B. Dr. H. makes no charge for consultation, and his fees for each will never exceed $1. People in low circumstances from 50 to 75 cents, and those who are unable to pay, he attends gratis.

P. S. There are the persons in the New England States who have any knowledge of Dr. H's practice or medicines. Any persons professing to have such are impostors. H. C. HEWETT, 14 Summer street.

n14 1y

JACOBS'

Linen and House Furnishing Establishment.

BENJAMIN & E. JACOBS, No. 35 Tremont Row, a few doors North of Tremont House, keeps constantly on hand, an extensive variety of every description of Linen Goods and Housekeeping Articles of their own importation, which are all warranted of the very best fabrics, particularly the Linen Goods, being perfectly free from all admixture of Cotton. The stock consists in part of the following goods, viz:—A large assortment of Linen Shirtings and pillow-case Linens, put up expressly for the trade and family use; do Linen Sheeting, all widths from 9-8 to 12-4 wide; Damask Table Linen, from the low priced to the very best quality imported; single and double Damask Table Cloths of every style and finish, with Doylies and Napkins to match; Imperial and other Quilts; Blankets of the common and very best quality; French, Irish, Scotch and Russia Toweling; Crashes; Russia Diapers and Sheetings; long Lawns; ladies' and gentlemen's Linen Cambric and Lawn Hdkfs, an extensive variety of this article; French Centre and Piano Cloths; Tapestry; do Cotton and Worsted and Plaid cloths by the yard; American Cotton Shirtings and Sheetings, of all the variety of widths and qualities.

N. B. Housekeepers and others in want of good Goods, at fair prices are respectfully invited to examine the assortment. Grateful for past favors, they hope by unremitting attention to business, to give entire satisfaction to all patrons of the old, as well as the new concern. n7

SANDWICH ISLANDS. Scenes and Scenery in Sandwich Islands, and a Trip through Central America; being observations from my Log Book during the years 1837–1842; by James Jackson Jarvis, author of History of Sandwich Islands, Member of the American Oriental Society, &c. &c. Embellished with a Map and Plates; 1 vol 12mo.

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TEETH.

DR. MORTON,

(Late Wells & Morton,) No. 19 Tremont Row, Boston.

WOULD take this method to inform his patients and the public generally, that he continues to insert Teeth upon his new plan, but that he has recently made great and valuable improvements which he confidently believes, give him in the insertion of Teeth, equal, if not greater facilities and advantages, than can be found at any other establishment.

The well known character of the operations performed at his office, for several years past, renders it unnecessary for him to mention the peculiar advantages of his system of practice, to any who may have made themselves familiar with it. But as so many strangers are constantly locating in Boston and the vicinity, he deems it proper, to briefly state, what, in his opinion, renders his course of practice the most desirable of any with which he is acquainted.

1st, Teeth inserted upon the new principle, are inserted with sufficient firmness to perform the office of mastication, and do not move in the mouth, as is the case with teeth inserted after the old methods.

2nd, They cannot lacerate the jaws and produce inflammation and swollen face.

3d, The taste is not destroyed by plates, improperly constructed, which cover the roof the mouth.

4th, Nothing enters into the composition of the teeth but mineral, and they are set alone upon gold plates.

5th, The teeth being carved in blocks, and so fastened upon the plates, no mucous food, or other matter can lodge around them, and produce a state of the mouth too well known and too disagreeable to be mentioned.

6th, Their style of finish and beauty cannot be surpassed.

Possessing all that is required to secure the above mentioned advantages of his course of practice, Dr. Morton feels confident, in asserting, that no mouth can come under his treatment, in which he cannot insert a set of teeth, that can be worn with pleasure and comfort.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform in an elegant manner, any operation that may come under the cognizance of a Dentist.

[From the Boston Medical and Surgical Journal.]

IMPROVED DENTISTRY.—Dr. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his!

[From the Recorder.]

Our minds were directed, a short time since, to a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation, and which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr Morton.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr Morton, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever in mastication nor is her speech affected in the slightest degree.

[From the Evening Gazette.]

Dr. Morton has made a great improvement in mechanical dentistry. We have seen a whole upper set of Teeth, and we consider the style and finish to be a little superior to any we ever saw. They are inserted by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

DENTISTRY. We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle, and sustained in their place by atmospheric pressure, so firmly that several pounds may be raised by them without removing the plate, which is made, as well as the solder, of the best of gold.—In this way many persons have been enabled to wear teeth with comfort who had given up all hope of any assistance of this kind.

Dr. Morton has studied the Dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual developements, and decay of the teeth, which we have ever seen, imported from Paris, expressly for use.

It is highly gratifying to witness these triumphs of an art so intimately connected with health and comfort. Dr. Morton has extensive facilities for the preparation and insertion of whole sets of teeth. [Christian Watchman.

[From the Boston Post.]

Dr. Morton has been particularly successful in contriving gold pates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very doubtful nature.

Having witnessed the operation of uniting gold plates as practised by Wells & Morton, I do hereby testify, that the gold used in the place of solder, for uniting the plates is *twenty carats fine*. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
Boston, Oct. 23, 1843. No. 27, Somerset street.

☞ See Dr. Morton's advertisement. Having experienced the benefit of his skill in our family, we can cordially recommend him.

POETRY.

ON THE REMOVAL OF SOME FAMILY PORTRAITS.

Silent friends! fare ye well—
Shadows! adieu.
Living friends long I've lost,
Now I lose you.

Bitter tears many I've shed,
Ye've seen them flow;
Dreary hours many I've sped,
Full well ye know.

Yet in my loneliness,
Kindly, methought,
Still ye looked down on me,
Mocking me not,

With light speech and hollow words,
Grating so sore
The sad heart, with many ills
Sick to the core.

Then, if my clouded skies
Brightened awhile,
Seemed your soft, serious eyes
Almost to smile.

Silent friends! fare ye well—
Shadows! adieu.
Living friends long I've lost,
Now I lose you.

Taken from hearth and board,
When all were gone;
I looked up to you, and felt
Not quite alone,

Not quite companionless,
While in each face
Met me familiar
The stamp of my race.

Thine, gentle ancestress!
Dove-eyed and fair,
Melting in sympathy
Oft for my care.

Grim Knight and stern visaged!
Yet could I see
(Smoothing that furrowed face)
Good-will to me.

Bland looks were beaming
Upon me, I knew,
Fair sir!—bonnie lady!—
From you, and from you.

Little think happy ones,
Heart-circled round,
How fast to senseless things
Hearts may be bound;

How, when the living prop 's
Mouldered and gone,
Heart-strings, low trailing left,
Clasp the cold stone.

Silent friends! fare ye well—
Shadows! adieu.
Living friends long I've lost,
Now I lose you.

Often when spirit-vexed,
Weary and worn,
To your quiet faces, mute
Friends, would I turn.

Soft as I gazed on them,
Soothing as balm,
Lulling the passion-storm,
Stole your deep calm—

Till, as I longer looked,
Surely methought
Ye read and replied to
My questioning thought.

"Daughter," ye softly said—
"Peace to thine heart:
We too—yes, daughter! have
Been as thou art,

"Tossed on the troubled waves,
Life's stormy sea;
Chance and change manifold
Proving like thee.

Hope-lifted—doubt-depressed—
Seeing in part—
Tried—troubled—tempted—
Sustained as thou art—

"*Our* God is *thy* God—what He
Willeth is best—
Trust him as we trusted: then
Rest, as we rest."

Silent friends! fare ye well—
Shadows! adieu—
One friend abideth still
All changes through.

[Mrs. Southey.

TIME.

There is a silent river,
The rolling river, Time;
In summer's rosy blushes,
In hoary winter's prime.
It floweth, floweth, floweth,
In whatever clime.

And well-trimm'd barks are sailing
Upon its silent tide;
With golden treasures laden,
The little vessels glide;
And Faith, and Love, and Action,
And Hope, are side by side.

And oh! a host of others
Compose the little fleet,
Now soon the waves are heaving,
Now wide the waters beat;
Grey mists steal o'er the waters—
The mournful mists of Fate.

The polar star grows dimmer;
The scattered vessels driven
All wide in disappointment
Unto the waves are given;
And Faith alone remaineth
To bear the soul to Heaven.

MISCELLANEOUS.

For the Register.

THE YOUNG INFIDEL.

AN EXTRACT.

As I took my place in the coach at Glasgow for Edinburgh, I found a handsome young man seated opposite to me, a boy of twelve years, and a modest looking Scotch girl, with eyes sparkling like diamonds, and a freckled cheek, which colored and changed at every turn, and to whom the young man was evidently attempting to make himself agreeable. On the opposite side of the coach, sat a young man, who I soon saw was a sentimentalist. We took up on our way, a sturdy looking middle aged man, dressed in coarse but substantial broad cloth, who said, much to my surprise, as he took his seat, "this is the first time I was ever in a coach." What American that was ever dressed at all, could say that? However, this made up our party; for we had a dialogue on our way, in which I took so much interest, that I shall record it.

I forget how the conversation began, but I soon observed some smart sparring between the gallant and the sentimentalist, in which the former was expressing some ideas of the strongest sceptical cast, and especially insisting that there was no life beyond the present. "Ah," said the sentimentalist, "I know what you are; I have seen such as you before; you believe nothing and destroy every thing. Do you believe there is a God?" "Oh, certainly, I do n't deny that," was the reply. "Well," said the other, "you will find there is a God yet, and you will find what it is to die yet, and you will see that after death cometh the judgment."

"You may talk," said the gallant, "but you know nothing about it, and nobody knows any thing about it. I know as much as you do, and that is nothing. There is a man dying. Now look at him. Every thing that you know about him dies with him. His speech dies; his thoughts die; the man dies, and there is an end of him."

It was easy to see that our rustic fellow traveller was very much shocked. He seemed never to have heard anything like this before. He was evidently a representative of the true homebred Scotch faith, who had duly learned the catechism, in childhood, and duly attended upon the kirk ever since, and never thought there was any thing to be mentioned in religion but the kirk and catechism. He looked this way and that way and shifted from side to side his seat, and at length said, without addressing any one in particular—"I am sure this man does not know what he says; he is demented, I am thinking." I have more, than I wish I had, of the English aversion to taking part in conversation with strangers in a coach, but I saw that both my companions were sinking before the firm assurance of the young sceptic, and I thought I ought to speak, so I said to him, "you seem from your confident assertions to know much about death—what is death?"

"Why death," said he, "what is death? Why every body knows that it is when a man dies—ceases to live; and there is an end of him."

"But this," said I, "is no definition. You should at least define what you talk about so confidently. Else you attempt to argue from, you know not what; to draw a certainty from an uncertainty. Is not death, the dissolution of the body? Is not that what you mean by death?"

"Yes," said he, "that is it; the dissolution of the body."

"Well, then," said I, "are the soul and body the same thing? Is the principle of thought the same thing with the hand, or foot, or head?"

"To be sure it is not;" "and what then?" he rejoined.

"Why then," I said, "it follows that the dissolution of the body has nothing to do with the soul. The soul does not consist of materials that can be dissolved. Therefore death, while it passes over the body, does not, you see, as we define it, does not touch the soul." He seemed at a stand at this—I went on, more practically; "you believe that there is a God; I think you have admitted this?"

"Yes, I do."

"And you believe that God made the world, do you not?"

"To be sure, I do."

"And you believe that he made man?"

"Certainly—of course."

"And you believe that he made man a social being, do you not, that he constituted man, and made him to dwell in families and in societies?"

"It would seem so, he was willing to admit it."

"Now then," said I, "answer me one question. Do you believe that men could live either safely or happily in society, without an expectation of a future life? If this life were all, do not you think that you, and most men around you, would give yourselves up to the pleasure that you could find there—to pleasures that would cost the least of effort and self-denial to obtain? Is it not evident and inevitable, taking men as they are, that all virtue, all self-discipline and restraint, all domestic purity, and all correct and temperate feeling and living would fall with the doctrine of a future state?" somewhat to my surprise, he frankly confessed it would.

"Well then," said I, "here is a very plain case; and I am willing to trust this boy with the argument. He can decide, and every one here can decide, between a belief that would confessedly destroy the world's happiness and improvement, and the only belief that can sustain in. If God made society he established the principles that are necessary to its welfare. And to assail these principles, is hostility at once to heaven and earth. It is as if a man would spread blight and mildew over these harvest fields, and starve the world to death."

L. G. P.

VISIT TO KESWICK.

BY CHARLES MACKAY.

The house, which we soon came in sight of, is named from the river Geta Hall, and is situated on a gentle eminence, at a considerable distance from the road. The entrance is a rustic wicket-gate—on opening which we found ourselves in a narrow avenue of trees, at the extremity of which we saw the house. We walked down to it leisurely, devising, as we went, how we should procure admission, and whether we should content ourselves with an outside view of a place so celebrated. On arriving at the door we found neither bell nor knocker. Some of the shutters were shut, and all were newly painted; and on looking through one of the windows, we saw a newly painted and papered room without furniture, and as if it had been but a moment before evacuated by painters and carpenters. This gave us hope that we could procure admission without disturbing any one, or appearing guilty of intrusiveness or incivility, of which there would have been some risk had the house been inhabited. As, however, we were not certain that there was any one inside, all our efforts to procure admission by knocking with our hands on the door and windows having failed, we walked through the garden at the back of the house—reflecting reverently that we stood on hallowed ground.

The reflection was mournful. The garden was neglected; it showed that he, and she also, the amiable hostess who had loved to tend it, had departed. It was uncropped, and going into the rank luxuriance of weeds, and showed at every turn the want of the hand of its former mistress. In the midst of our stroll amid its deserted walks, we saw a workman with a key in his hand coming up the avenue, and, proceeding to meet him, we asked whether we could procure admission. He replied in the affirmative, and offered to conduct us over the house, which he informed us was to be let. As he seemed to think that we had come on business, and had a desire of looking at the house for the purpose of hiring it, we undeceived him in this particular, and told him that curiosity alone, and respect for the memory of its late illustrious occupant, had induced us to trouble him. The man was intelligent and very obliging; and though but a journeyman painter, seemed as fully impressed as we were with the claim that Robert Southey had upon the affectionate reverence of posterity. He told us that very many persons visited the house solely on this account, and that there was, he thought, scarcely a tourist to the lake districts who did not make a point of coming into the garden at least, though most of them lacked courage to demand admission into the house. The garden, he said, had suffered severely from the reverence of travellers; and the ladies especially, carried away flowers and leaves of shrubs to preserve as mementos; so that he feared if the house were not let in a year or two, there would not be a shrub or flower left. This worthy fellow led us over the building, which was large and commodious, showed us the kitchen, the wine-cellar, the dining-room, the drawing-room and the study; each of which recalled painfully to our minds—at least, they did so to mine—the bodily absence of one whose spirit yet spoke to mankind, and exerted an influence upon their thoughts. The room that had been the library, was especially painful to reflect upon. The marks on the walls where the shelves had been fitted were still uneffaced by the painter's brush; but the beloved books which it had been the pleasure of his life to collect were all dispersed; and not one, or a shred of one, was left behind of the many thousands that had formerly made the spot a living temple of literature. It would have been worth preserving these for Keswick; and I thought, and still think, that if the town had been rich enough to make the purchase of the whole property, it would have conferred upon itself not only honor, but advantage. We were afterwards led into several smaller apartments, and, among others, into a room of a very peculiar shape—a long, narrow parallelogram, with a door in one corner, and a solitary window looking into the garden at the other, and allowing, from the thickness of the foliage outside, but little light to penetrate into the interior. I asked for what purpose this room had been used, and was told that it had been a bed-room. "He died there—exactly where you are standing;" said the painter. I felt my cheeks tingle as he spoke. I drew back involuntarily from the spot, with a feeling of awe, and as involuntarily, for I did not know or think at the time what I was doing, took off my hat. I saw my companion doing the same. The painter, moved by our example, took off his paper; and so we all stood for some minutes, with a reverence which I am quite sure was sincere on the part of myself and my friend, and which, I verily believe the painter at the moment felt as much as we did.

FOR PARENTS.

THE GREAT READER.

"John is getting to be a great reader, wife," said my sister's husband, as he seated himself at the tea table. "He has always loved play so well that I feared he would never be a book worm, but I am happily disappointed. He has built him a little book case in the corner of the counting-room, and there he keeps his library and spends all his leisure hours."

"What does he read, husband?" asked the wife, with evident anxiety. "You know he may be as improperly employed with a book, as at the gaming table." "I suppose it possible, my dear, but I am too busy to examine his books, besides, he's always been a steady boy, and I haven't suspected him of getting bad books."

At this moment the son appeared at the tea table.

"John," said his mother, "we shall have your company in the sitting room, I presume, this evening. Your aunt has come to visit us."

"Why, pretty early, but I have a book to finish and return to the owner."

"What is the title of the book, son?"

"Why—I—I forget just now."

"Well, bring it in and read it to us."

The color mounted the cheek of the young man in a moment. "Dear mother and aunt, excuse me to-night, and I will read you to-morrow eve. I must read so fast in order to finish it, and I promised to return it." "But what books have you in your new library, my son?"

"Tracts, periodicals and almost every thing."

The mother's heart can find no repose when she only fears that her child is in danger. And his mother asked me to repair to the counting room with her after the family had all retired to examine the library.

Late at evening, we bent our steps thither, and finding the little book case locked, we soon found means to open it, and tumbled over a huge mass of Infidel tracts, frivolous newspapers and periodicals, together with some of the most corrupting novels of the day, I involuntarily exclaimed, alas! what incalculable mischief is the press doing in our day! What devastation and death is it spreading over our fair community! And riveting fast the chains of moral and eternal death.

This reading was almost all of it in the form of tales or stories, written not in a coarse vulgar style, but so tarnished over as to seem to give it consequence and recommend it to the taste of the young. And our child, together with six others, all under nineteen, had furnished themselves with these works, which with a few poison volumes loaned to them by a modern Infidel, their superior in age, formed their library; the reading of which occupied their leisure hours. Amusement was their avowed object, and though their consciences were too wakeful to allow them to inform their parents of what their library consisted, they fancied their amusement innocent.

Let us all be jealous of mere amusement. He who has no higher aims is not on the road to virtue or happiness. And let parents watch over the pursuits of their children. But for female watchfulness these would in all probability have been ruined. O woman, blessed is thy watchfulness. While man is busy in the various pursuits of life, thou art the guardian angel of thy sons, and great is thy reward even in heaven. [Cultivator.

HOW TO EDUCATE CHILDREN.

We use the word educate in its broadest sense, as applying not mearly to the training of the intellect, but of the affections and conscience, and of the whole being also. This is the sense in which the word should ever impress the mind of him who hears or utters it; for the intellect is but a part, and not the most important part of the human being. A pure heart is quite as desirable, to say the least, as a clear head. The passions govern the man, not less than does the understanding.

We have frequently had occasion to direct attention to the great foundation truth, that the exercise of any faculty, or passion, or emotion, strengthens it, and gives a fondness for its repeated action, while the suffering of it to lie inert retards its growth, and prevents it from gaining the ascendancy. It is on this principle that all education proceeds. The mind is strengthened by mental discipline, which is nothing else than mental action. So the arm of the blacksmith, used from year to year to swing the hammer and blow at the bellows, is thereby enlarged, and rendered strong and powerful; while that of the spindling spendthrift, which is never employed, even in the act of daily putting on and off the dress, grows slim, and small, and powerless. So, too, any passion of the soul that is always fed, learns at length to burst forth into a perfect flame.

This is common truth, about which there is no dispute. But we fear that many persons decide upon every question of family government, and the education of children, without once adverting to this truth. Whereas, every plan, every movement involving the welfare of children, whether relating to their intellectual, moral, or physical education, should be well and deeply considered, in view of the above mentioned truth, before it is adopted. Old practices should be scrutinized in its light. Whatever is not found to bear this test, should be forthwith abandoned forever.

Let us look at one or two deductions from this truth.

1. The child should not be permitted to live in continual conflict of feeling with its parents. For if it is, its young mind learns to be self-willed, to seek its own interests and not another's, to be morose, and to quarrel with all about.—The evil passions grow, the evil principle is strengthened, a habit is formed, which tears of penitence, in riper years, if perchance they should ever flow, which is quite improbable, cannot fully remove.

But how shall this conflict of feeling be prevented! Some say, by never chastising the child, nor using, to correct him, any physical force. This answer we regard as containing, in one breath, a great truth and a great falsehood. It being premised that the parent should be most cautious to see that his own mind and feelings are always right, he should then, by reason, if possible, lead the mind of the child to a state perfectly harmonizing with his own. And by proper means, we are well persuaded this result can be reached in almost every case, without resort to physical force. But wisdom has in vain uttered her voice from age to age, through the lips of the observing and profound of thought, if it be a truth that every parent possesses sufficient skill and freedom from the errors of earth, to restrain every child, in every instance, without the rod. However, if there are those who are able, let them do it. We have no quarrel with such. But we do say, again, let not a continual conflict of feeling between parent and child be permitted. And, above all, if corporeal chastisement, that worst and severest of medicines, be resorted to, let it not be so applied as to irritate the child the more, without subduing him. This is the too common error. Hence, a repetition of violence becomes more necessary than even the first instance, and, all the while, the evil passions of the mind are gaining strength beyond even the physical growth of the child. Whenever the punishment fails to bring the will with it, an immense injury is inflicted. Hence it should be thorough, that is, sufficiently severe, fully to accomplish its object.

2. The diversions of children should be so selected as to awaken their better feelings.—How many give a gun, and a sword, and a cap with a feather in it, to a little boy, while they would be horror struck at the thought of his growing up to waste his life in the "tented field." And yet this is just the way to fill the little soul with a love for blood. On the other hand, how seldom are the lessons of charity, benevolence, and religion, taught through the sports of children. If the little boy is instructed to find his pastime in carrying a loaf of bread to a hungry woman, there is little danger that cold selfishness, in mature years, will reduce his heart to a lump of ice. As soon as the babe begins to take notice of objects, is his tender mind capable of impressions which will affect wonderfully the moral character through life. Whoever has charge of an infant, should see to this. The earliest impressions for good are to be made through the diversions and sports which occupy so large a portion of every child's attention; matters which are very seldom regulated with the slightest reference to their influence upon the young mind, yet they are all controlling.

3. Then look at another thing in this connection. A child wants a plaything, for example. It is denied. The little one then begins to fret and cry, and perhaps for a great while, till at length the wished-for object is granted. Here a double evil is done. The young mind is kept, for a long time, in the exercise of its worst passions, giving them a monstrous growth; and then, moreover, the little one is taught, practically, that an ugly disposition is more serviceable to its possessor than a good one. We sometimes wonder, when we see such things, that children ever grow up to be any thing but barbarians. The rule should be, to gratify the child's wishes, as far as consistent, when he is pleasant, but never, when not. This will keep him pleasant, and teach him that virtue is profitable.

4. It is important to look after these things in children when they are very young. The younger the mind, the more ready is it to receive any direction, good or bad. And it is in part on this ground, that we always recommend to those who adopt children, to take young ones.

5. Lastly, we see that the character of the man is almost entirely in the hands of those who have the care of the infant and the oversight of the boy. How immense is the responsibility! Who will assume it without deep thought and study?

We might enlarge with many more illustrations of the truth with which we opened this article, but what we have said is sufficient to call attention to its practical importance, and to lead the thoughtful to reflect, and make applications of it for themselves. [Orphans' Advocate.

ICELAND; ERUPTION OF MOUNT HECLA, AND EARTHQUAKE SHOCKS. We have just received news from Iceland to the 18th, and from the Ferroe Islands to the 25th ult. Never in the memory of man has there been a more disagreeable summer than the present. Torrents of rain and storms succeeded each other without intermission. The measles and the dysentery carried off almost the fourth of the inhabitants, especially on the coasts, which caused the cultivation of the land to be paralysed, and the fishery, which would have otherwise been most abundant, to be neglected. The bad weather prevented the Danish, German, French, Belgian and English *savans* from pursuing their researches into the state of Mount Hecla, but they have decided on passing the winter in Iceland, in order to profit by the cold and dry weather to carry on their investigations. Towards noon on the 22d ult, there was a sudden and violent eruption of Mount Hecla, the commencement of which was accompanied by several shocks of earthquake, extending to a radius of about three miles, (seven French leagues.) The eruption lasted about 40 minutes; the flames rose to an immense height and all the country round the volcano was covered with a thick layer of ashes.

POWER OF ENDURING HEAT. The female servant of a baker in Rochefoucalt, clothed in flannel, was in the habit of entering her master's oven and remaining long enough to remove all the loaves; and Dr. Brewster informs us that the late Sir Francis Chantry's workmen entered the oven employed for drying the moulds, an iron apartment 14 feet long, 12 feet high, and 12 feet broad, the temperature of which, with closed doors, was 350 degrees, and the iron red hot. They were guarded against the heat of the floor by wooden clogs, which were of course charred on the surface. "On one occasion," he adds, "Mr. Chantry, accompanied by five or six of his friends, entered the furnace, and after remaining two minutes, they brought out a thermometer which stood at 320 degrees. Some of the party experienced sharp pains in the tips of their ears and in the septum of the nose, whilst others felt a pain in their eyes. These experiments prove the extraordinary heat which the living body can bear with impunity, and favor the possibility of persons passing uninjured through the flames, provided the body can be guarded from being scorched, by a non-conducting covering of an incombustible nature. [Philosophy of Magic.

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we have increased our sales to so large an amount that we are enabled to keep a
LARGE AND SPLENDID STOCK
—OF—
NEW GOODS,
and to sell them at unusually low prices; and all who call on us with a call may be assured of a gentlemanly reception, and that every accommodation in our power will be afforded them.
GEO. W. WARREN & CO.,
Ladies' Exchange,
192 WASHINGTON STREET, BOSTON.
is6t

Mechanical and Dental Surgery.
Teeth at Cost, until Jan. 1, 1847!
OFFICE, No. 266, opposite to No, 307, Washington Street,
CORNER OF AVON PLACE, BOSTON.
FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on plate, the merits of which, it is confidently believed will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but it is peculiarly and *especially* adapted to whole and half sets, where the alveolar or dental ridge has become uneven or irregular by the absorbing of some parts more than others. In all such cases it will be readily seen by an examination of the jaw, that correct work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption and for bringing out the cheeks and lips to their natural and uniform fullness. The difficulties to be overcome in whole and half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so perfectly by any other means. It is the want of this ingeniously wrought block-work, to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work,—especially in whole and half sets. Another advantage of carved work,—and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and after being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is, its perfect articulation. Each tooth should meet its opposite in the most exact manner in masticating food; otherwise the whole work will prove a source of continual annoyance, only known to those who have worn them. There are other advantages in this style of work, that can only be understood and appreciated by an examination of specimens that may be seen at the subscriber's office, which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty is overcome. They cannot fail to excite admiration from all who are pleased with close imitiations of nature, and would inspire a confidence in their merits that the wearing of them would only tend to strengthen.
TERMS.
Up to Jan. 1, 1847, the following terms will be strictly observed for all cases of plate work from a single tooth to a whole set, viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c, will be attended to in the most thorough, faithful, and scientific manner, and on the following terms, viz.—For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advise gratis. All operations warranted.
Carved work in block for whole and half sets will be got up for other Dentists on reasonable terms.
S. STOCKING, *Surgeon Dentist.*
July 29, 1846. 6m

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.
Terms $3,00 per week, including instruction, board, washing, &c.
Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.
CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

PROSPECTUS
OF A RELIGIOUS JOURNAL, ENTITLED
THE WESTERN EVANGELIST,
DEVOTED to the cause of Christianity in its most liberal, comprehensive, and rational form. Published at Buffalo, N. Y., and conducted by
REV. L. S. EVERETT.
TERMS.—The Terms of the Western Evangelist will be, invariably, Two Dollars a year, in advance; to which twenty-five cents will be added for every three months delay. a8

WANTED, to supply files, a few copies of the Christian Register of June 6th. Subscribers who have no further use for that number will do the publisher a favor by sending it, by mail, or otherwise, addressed to "Christian Register, Boston." jy11

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."
For sale at the office of the Christian Register, 14 Water street. ap11

NEW GOODS.
DANIELL & CO.,
201 Washington Street,
HAVING received our Fall supply of NEW GOODS, we would invite our customers and the public to call and examine our assortment, which is larger and better than at any previous season, and which will be sold at very low prices, and we pledge ourselves to always sell any article in our line as low as it can be found in the city.
DRESS SILKS.
We have a beautiful assortment of RICH COLORED SILKS for Dresses, of the newest patterns and styles.
BLACK SILKS, for Dresses and Mantillas, of the best color and finish.
BLUE BLACK SILKS that are warranted not to spot
CASHMERES,
MOUSSELINE DE LAINES, ALPACCAS,
PLAIDS,
And every other kind of Dress Goods.
LONG AND SQUARE SHAWLS.
In our Shawl Room will be found every variety of Long and Square Shawls, new patterns.
THIBET CLOTHS
OF EVERY DESIRABLE COLOR.
These Goods are from the best manufacturers, and warranted equal to any others in the city, as it regards fabric and color, being imported expressly for us.
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PIANO AND CENTRE TABLE COVERS.
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Our usual full supply of every kind of Linen Goods wanted for family use.
CLOAK GOODS,
Of all the new styles, particularly PLAIDS, in great variety.
MOURNING GOODS.
Black and Blue Black Silks, Bombazines, Alpaccas, M. de Laines, Crapes, Veils, and all other articles for Mourning.
HOUSEKEEPING GOODS.
Blankets, Quilts, Linen Damasks, Cottons, Flannels.
EMBROIDERIES AND LACES.
In this department we have a choice selection of new and beautiful Embroideries and Laces, of the latest patterns.
We have spared no pains to have our stock as complete as possible, and are now ready to offer it at such exceedingly low prices that we feel sure that those who buy of us will be satisfied that our goods are cheap.
"ONE PRICE ONLY."
DANIELL & CO.,
201 WASHINGTON STREET.
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BATES' PATENT
Sliding Top Chamber Shower Bath
THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:
[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]
At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.
The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the suface of the body produces a bracing effect on the internal organs, particularly those of digestion.
The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. JOHN C. WARREN.
Boston, April 2, 1845.

[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.
Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. GEO. HAYWARD.
Boston, April 7, 1845.

[From Dr. J. W. F. Lane.]
Boston, March 1, 1845.
The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the latter. From inattention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.
The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber.—The day cannot be far distant, when it will be deemed as essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.
J. W. F. LANE, M. D.

[From the Hon Harrison Gray Otis, Boston.]
Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer yours altogether, as it may be placed at a distance from the other apparatus with perfect safety.
I am respectfully yours, &c.
H. G. OTIS.

[From H. G. O. Colby, Judge C. C. P., New Bedford.]
Mr L. V. Badger: Sir,—I have used one of your Patent Shower Baths for nearly a year, and take much pleasure in recommending it to the public. After I had given it a fair trial, I was so impressed with its usefulness, that I took special pains to speak of it to persons of my acquaintance, many of whom have purchased the article, and recommend it in the highest terms. My family would be willing to part with many articles, which are commonly considered of prime necessity, rather than relinquish their shower bath. If every householder could be induced to purchase one, we should hear less of those terrible pulmonary complaints, which are the scourge of New England.

The following gentlemen have the Bath in use in their families:
Hon Peleg Sprague, Judge U. S. Court.
Hon Lemuel Shaw, Chief Justice S. J. Court.
Hon Robert C. Winthrop, Member of Congress.
Hon John Quincy Adams, do do.
Hon Josiah Quincy, Jr., Mayor of Boston.
Rev Francis Parkman, Boston.
Professor Felton, Harvard College.
Dr John C. Warren, Boston.
Dr Winslow Lewis, Jr. do.
Dr John Homans, do.
Dr J. W. F. Lane, do.
Professor Greenleaf, Harvard College.
Charles Sumner, Esq., Boston.
Dr Wigglesworth, do.
Dr G. H. Lodge, do.
Rev John Pierpont, do.
Rev Samuel Barrett, do.
Lucius M. Sargent, Roxbury.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c. L. V. BADGER, 49 Congress st.
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No. 432 WASHINGTON STREET....BOSTON,
(DIRECTLY OPPOSITE ELIOT STREET.)
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Woooden Ware Establishment,
AND MANUFACTURER OF
REFRIGERATORS,
OF A SUPERIOR QUALITY,
And warrants them equal, if not superior to any made in the State, and are stuffed with Pulverized Charcoal.
WILLOW CARRIAGES, CRADLES, BASKETS AND CHAIRS.
—ALSO, A GENERAL ASSORTMENT OF—
Wooden, Tin, Japaned, and Britannia Ware, with every article for furnishing families commencing Housekeeping, and others in want, at as reasonable prices as any store in the city, or country, with a general assortment of Fancy Baskets and other Goods.
☞ All Goods warranted and sent to any part of the city free of expense. 1tis12os o10

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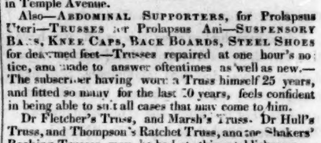
Kitchen Furnishing Rooms,
No. 83 & 85 Cornhill, 6 & 8 Brattle, and 73 Court Streets
☞ The place for all on the eve of Housekeeping to procure everything appertaining to the Kitchen department, at the lowest prices, and of the best quality, with catalogues to facilitate in making a judicious selection. The following seasonable articles will be found as above:
BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!

Johnson's Patent Cream Freezers;
Refrigerators, best quality;
Wire Dish Covers;
Meat Safes, &c., &c
jy6

GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.
They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr. Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev. Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica,